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Estimates, Minutes & Reports.
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Estimates for 1870.

The Maratha Mission of the A. B. C. F. M.

1. Salary & Allowances.

Rev. A. Hazen - Salary	145. per mo.	
Conveyance	25.	
Income tax	2.	
	12 X 172. =	Rs 2064.
Rev. W. Wood - Salary	145.	
Conveyance	25.	
Income tax.	2.	
	12 X 172. =	2064.
Rev. L. Bissell - Salary	145.	
5 Children 15. X 5	75.	
Conveyance	25.	
Income tax	2.	
	12 X 247. =	2964.
Rev. H. J. Bruce - Salary	140.	
3 Children 15. X 3	45.	
Conveyance	25.	
Income tax. & carrier	2. 7.	
	12 X 219. =	2628.
Rev. W. H. Atkinson - Salary	140.	
One Child	15.	
Conveyance	25.	
Income tax & carrier	9.	
	12 X 189. =	2268.
		11.988.

Rs 11,988.

Rev. C. Harding - (Bombay) Salary 175.
Conveyance 40.
Income tax & wheel tax 7.
12 X 222. = 2664.

Rev. S. R. Wells - Salary 145.
Conveyance 25.
Income tax 2.
12 X 172. 2064.

16,716.

II. Native Agency.

Bombay.

Pastor - Vishnupunt 120. X 12 = 1440.
Income tax 12.
Editor - Shahu Dajee 120 X 12 = 1440.
Inc. tax 12.
Catechist - Dajeeba 65. X 12 780.
Inc. tax 8.
Bible Reader - Mahaduba 48.

3740.

Ahmednuggur

Pastor - R. V. Modak 909.

Catechist - Sudamajee 444.
(acting pastor elect of the 1st Ch. at Ahmedr)

Theological Class 1011.
(five persons)

Bible Readers (4 male) 528.

Bible Women (4) 312. 3,204.

6,944.

3

Sewor & Kolgaum.	Rs	6.944.	16.716.
Pastor. Gungaram	204.		
Bible readers (male, 3)	390.	594.	
Rahuri & Pimplus.			
Pastors (3)	576.		
Bible Readers (5, male)	510.	1086.	
Khokar. Pastors (2)	660.		
Catechist (1)	156.		
Bible Readers (5, male)	612.	1428.	
Wadale - Pastors (3)	540.		
Licentiate (1)	180.		
Bible Readers (male, 4)	414.		
Bible women (3)	168.	1302.	
Satara - Licentiate (1)	204.		
Catechist (1)	204.		
Bible Reader (male 1)	156.		
Bible woman (1)	120.	684.	
Sholapoor - Licentiate (1)	444.		
Bible Readers (male 2)	246.		
Bible women (2)	144.	834.	
		12872.	
Deduct		1600	11.272.

III. Education -

Ahmednuggur - Normal Sch.		1000.	
Girls School - Teachers	564.		
Pupils	536.	1100.	
		2100.	27.988.

		Rs 2100.		Rs 27.988.
Station School - teachers 192.				
Pupils (2 Distr.)	360.	552.		
Common schools -				
(2 Districts) 8 teachers		978.	3630.	
Rahuri & Khokar				
Station School. (2 Districts)				
Teacher —	132.			
Pupils —	480.	612.		
Common Schools -				
10 teachers		1284.	1896.	
Wadale - Station School -				
Teacher	132.			
Pupils	300.	432.		
Common Schools				
11 teachers —		1284.	1716.	
Satara - Station school				
Teacher	132.			
Pupils	300.	432.		
Common Schools				
3 teachers		420.	852.	
Sholapoor - Station Sch. teacher	132			
Pupils —	300.			
Common Schools				
5 teachers		594.	1026.	
			9.120.	

		Rs 9.120. &	27.988.
Pundits (at all the Stations)		550.	9.670.
IV. Buildings, taxes, Rent, Guards & repairs.			
Bombay	1647.		
Ahmednuggur	1205.		
Rahuri & Khokar	530.		
Wadale	396.		
Satara & Bhuing	671.		
Sholapoor	397.		
×Mahableshwar	×905.		
	5751.		
New house at Sholapoor	125.	5876.	
Chapels, guards & care of, repairs –			
Bombay —	460.		
Ahmednuggur & District	346.		
Rahuri & Khokar Distr.	306.		
Wadale	37.		
Satara	265.		
Sholapoor	164.	1578.	
Grant to native churches (Res. 7.)	1000.	2578.	8.454.

× This item is generally placed under traveling for health –

V. Tours & traveling – tours of the missionary, tours of assistants – traveling for health, & on Mission business –

Rev. A. Hazen	450.		
Rev. W. Wood	260.		
Rev. L. Bissell	465.	1175.	46.112.

		Rs 1175. & 46,112.
Rev. H. J. Bruce	615.	
Rev. W. H. Atkinson	290.	
Rev. C. Harding	100.	
Rev. S. R. Wells	100.	2280.
VI. Books & Printing –		
Report for 1869	150.	
Dnyanodaya	800.	
Colporteurs	122.	
Purchase of books, & printing	500.	
Transportation & care of	100.	1672.
VII. Medicines & attendance –		
Bombay 100. Ahmednuggur 260 =	360.	
Rahuri 50. Wadale 50.	100.	
Satara 100. Sholapoor 100.	200.	660.
VIII. Incidentals – including exchange, Revenue stamps, telegrams &c, for all the stations		310.
Total		51,034.

Mahratta Mission
Rec'd Sept. 21. 1869.
Copied.

S. Schools	500.
Reduce C. Schools	1000.
Bible readers	1000
Chapels, grounds, cars,	500
Buildings, rents, guards.	100
	2500
	2500

18 Pastors Licentiates &c

10 B. W. 744 av ~~100~~ $50.

~~25~~ – 2812 1428 ~~200~~ $80

Estimate of the Expenses of the Marathi Mission for 1870.

I **Salaries** of Missionaries, (including Income tax Rs 24 each.)			
A. Hazen, 145 + conveyance 25, + tax 2 =	172 × 12 =	2,064	
W. Wood, "	172	2,064	
L. Bissell 172 + 5 children 75 =	247 × 12 =	2,964	
H. J. Bruce 140 + 25 + 2 = 167 + 3 children 45 = + carrier, 7 -	219 =	2,628	
Wm H. Atkinson, 167 + 1 child 15 + carrier 7 =	189 =	2,268	
C. Harding 175 + 45 + 2.	222 =	2,664	
S. R. Wells.	172	2,064	16,716
II **Native Agency**, two Ordained Evangelists.			
R. V. Modak 908½, + Vishnupant at Bombay	1452 =	2,360½	
Aid to 9 Pastors, viz. Kassam Mahamadji at Khokar	480		
Wanaji Ohol at Rahuri.	216		
Gangaram Waghchoure, Kolgaum	204		
Vithoba Bhambal at Gahu	180		
Jairam Bara at Kendal	180		
Sayaji Rátwad at Panchegaum	180		
Laxuman Sálave, at Chande	180		
Mahipatrao Anakai Nagar Dedgaum	180		
Hariba Gaikwad Sonai church	180		
	1,980		
Less by contributions expected from churches	1,600	380	
3 Licensed Preachers, viz. Laxumanrao at Sholapoor	444		
Vithalrao at Satara 204. Dhondiba at Nawase 180 =	384	828	
4 Catechists, Dajiba at Bombay 788½ + Sudamji at Ahr 444 =	1,232½		
Ramaji at Bhuinj D. ~~Satara~~ 204 + Tamaji Khokar D. 156 =	360	1,592½	
Carried forward	Rs.	5,161	16,716

II cd. Brought forward		5.161	16.716
5 members of Theological class.	936		
Contingent expenses of the class.	75	1.011	
? 25 Other Helpers. (men)		2.796	
10 Bible Readers. (women)		720	
Editor & preacher, at Bombay		1.452	
General expenses, removals,		132	11.272
III Education. Support of students in Normal School		1.000	
Girls' School at Ahmednuggur.		1.100	
5 Station Schools viz. Ahmr 552 + Rahuri 612 =	1.164		
Wadale, Satara & Sholapoor 432 each	=1296	2.460	
36 other Teachers.		4.560	
Expense of Pundits for Missionaries		550	9.670
IV. Buildings, Taxes, rents, repairs, guards.			
✓ Bombay Mission House at Byculla.		1.647	
Ahmed. 2 house. & rent of 3d.		1.105	
Rahuri & Khokar, 394 + Wadale 396		790	
Satara & Bhuinj, 671. Sholapoor 397		1.068	
Total for missionaries Houses.		4610	
Chapels. Two at Bombay.	460		
2 at Ahmd 147 + Sexton 78 =	225		
3 in villages West & South 121 + 6 in N. district 195 =	316		
Rahuri 50 + Khokar 61 + Wadale 37 =	148		
2 at Satara 240, rent for one at Mahabl. 25 =	265		
Sholapoor, new roof wanted	164	1.578	
Carried forward		6.188	37.658

IV Cd Forward	6,188	37.658
Repairs Girls' School, & Students rooms at Ahmedr	100	
New roof to Station schoolhouse at Rahuri	136	
House for teacher in village near Sholapoor	125	
Grants-in-aid to Native Churches, Chapels & Pastors houses	1,000	7.549
V Tours & Travel. viz. Preaching tours (inc tents)	1.015	
Traveling on Mission business, 625		
Do for Health 640	1.265	
Repairs & care of Sanitarium at Mahableshwar	905	3.185
VI Books & Printing. viz. Dnyanodaya.	800	
Printing other books 250 + Purchase of do. 250	500	
Report for 1869	150	
Transportation 100. Colporteurs 122.	222	1.672
VII Medical attendance & Medicines viz. at Bombay	100	
Ahmednuggur 250 + Rahuri 50 + Serour 10	310	
Wadale 50. Satara 100. Sholapoor 100	250	660
VIII Incidentals. viz. inland exchange, stamps & postage.		
At Bombay including Bank charges.	60	
Ahmedr 25 + Rahuri 50 + Wadale 35	110	
Satara 25 + Sholapur 10	35.	
Treasury charges. 40 Telegrams 15	55	
Revenue Stamps for Bills of Exchange -	50	310
Total	Rs	51.034

Sholapoor
July 27th 1869

A. Hazen Treasr.

Abstract,

Salaries of Missionaries	Rs 16.716.
Expense of Native Agency	11.272
Expense for Education	9.670
Buildings, Houses & chapels,	7.549.
Tours & Travel, & Sanitarium	3.185
Books & Printing	1.672
Medical attendance & medicines	660
Incidentals,	310
	Rs 51.034.

Copied.

Mission. Rec'd Sept. 16. 1869.

Rec'd #125 (Sd)

Note by the Treasurer.

The proceeds of Rents at Bombay, less taxes, I reckon at about Rs1,700. A.H.

Reduce	Girls school at Ah.² & Station Schools	500 Rs.
"	C. Schools	1000
	Bible Readers (men)	1000
		2500
		48.534

Sell property at Bombay –

49.297
48.534
763 – = 500$ currency.

2

Estimates Marathi Mission
for 1871.
Rec'd Sept. 21. 1870.
Copied

W

✓ Trans

Estimates of the Marathka Mission for 1871.

I	Allowances of Nine (9) Missionaries, viz,				Rs 21.435
	Rev. C. Harding, (Bombay) & Conveyance		Rs 2.640		76716
	Rev. L. Bissell, 5 children, do.		2.940		
	Rev H. J. Bruce 3 do do & carriers		2.604		
	Rev. W. H. Atkinson 2. do do do		2.424		
	Rev. W. Wood do		2.040		
	Rev. A. Hazen do		2.040		
	Rev. S. R. Wells do		2.040		
	Rev C. W. Park do		2.040		
	Rev. Winsor do		2.040		
	Income Taxes, as above		627		
II	Cost of Native Agency viz.				9.904
	Pastor R. V. Modak Ahmednuggur & tax	628¼			
	" Vishnu Karmarkar Bombay & tax	937½			
	" Kassimbhai Khokar. 480				
	" 8. Rural 1500				
	1980				
	Less by expected receipts from Tithes 1000 see Resn 4. of minutes of meeting.	980	2.545	12	
	6 Licentiates(4) & Catechists(2) 1.884. & tax. 22½,		1.906	8	
	5. Members of Theological Class. & expenses		1.011		
	21 Bible Readers, men.		2.496		
	11 Bible Readers. women, (Woman's Board of Mission)		708		
	1 Editor & Catechist (with incometax 37½)		1.237	8	
III	Cost of Education, viz.				7.6
	Normal School, Support of Students at,		800		
	Girls School at Ahmednuggur, 1 teacher 3 assts		1.050		
	5 Station Schools, (with 1/5 extra for Ahmedn & 1/3 for Rahuri)		1.660		
	34 Teachers, (6 in Station schools & 28 common sch. teachers)		4.092		
	Pundits for Missionaries				66
IV.	Buildings, Rents, Taxes & Repairs on Houses for Missionaries viz,				4.64
	Taxes & Rents.		924	4	
	Guards for 11 houses, & 2 Secular Agen		1.032		
	Repairs. (Of the entire Sum 305 11/16 is for Mahableshwar)		1.540		
	Chapels, Guards, in all 474 + Repairs, 671. (see p.2)		1.145		
	Grant in aid for building Pastor Houses, (aid to Native Churches)				50
	Forward			Rs	44.74

Estimates for 1871 (Continued)

Brought Forward Rs		44.743
Tours and Travel, viz, (see below)		2.775
Tours of Missionaries, 585, + do of Assistants 475	1.060	
Travel on Mission business, 925 + do. for Health 790	1.715	
Books, and Printing, viz.		1.525
Dnyanodaya, 800, + Annual Report (1870). 125	925	
Other books 250. + Purchase 250	500	
Transportation	100	
Medical Attendance & Medicines		640
(Bombay 100 + Ahmedr 260 + Rahuri 50 + Wadale 30 + Satara 100 + Sholapoor 100.)		
Incidentals, (Inland exchange, stamps, postage & Telegrams)		315
	Rs	49.998
		(48 534)

Sholapur, Aug. 5. 1870. True Copy.

A. Hazen
Treasurer

Another statement of IV. Buildings

Bombay, Total Estimate		713.	+ Chapels	160	873	
Ahmednuggur (3) three Houses		1081	+ (6) do.	250	1.331	
Rahuri & Khokar, 2.	"	355.14.	do. (all)	180	535	14
Wadale		173.	"	262	435	
Satara & Bhuinj 2;	"	645.11.	"	165	810	11
Sholapoor.		222.	"	128	350	
Sanitarium at Mahableshwar, repair & care					305	11
					4.641	4

Another Statement of V Tours, & Travel.

	TOURS. Miss'y	TOURS. Assistants.	Travel Mission business.	Travel Health.	
C. Harding	30	60	125	50	265
L. Bissell	100	100	250	250	700
H. J. Bruce	110	240	75	150	575
W. H. Atkinson	110	25.	75.	40	250
W. Wood	85.	25.	100	50	260
A. Hazen		25.	150	150	325
S. R. Wells.	50		50	100	200
C. W. Park	50		50		100
Winsor	50		50		100
	585	475	925	790	2.775

1871

Abstract of the Estimates for the Marathi Mission

I	Allowances of Missionaries (9) including Income taxes,		21.435
II	Cost of Native Agency		9.904
III	Cost of Education		7.602
	Pundits for Missionaries		660
IV	Buildings. Taxes, Rents, & Repairs	3.496 4	
	Chapels	1.145.	4.641
	Grant to aid Native Churches in erecting Pastors Houses.		500
V	Tours. 1060. Travel Missions 925. + for Health 790		2.775
VI	Books & Printing.		1.525
VII	Medical Attendance & Medicines.		640
VIII	Incidentals. postage, exchange, stamps & telegrams		315
			Rs 49.998

A Hazen Treasurer

add 600 for M. H.

60

50.58

The American Marathi Mission –

Estimates for 1873.

1. Allowances

Rev. S. B. Fairbank				
Personal	Rs 145. x12	1740.		
4 children	15.x12x4	720.		
Conveyance	25. x12	300.	2760.	
Rev. L. Bissell				
Personal	145. x12	1740.		
4 Children	15. x12x4	720.		
Conveyance	25. x12	300.	2760	
Rev. C. Harding – Bombay.				
Personal	175. x12	2100.		
1 Child	15. x12	180.		
Conveyance (including wheel tax)	50. x12	600.	2880	
Rev. W. H. Atkinson				
Personal	145. x12	1740.		
3 Children	15. x12 x3	540.		
Conveyance	25. x12	300.	2580	
Rev. S. R. Wells				
Personal	145. x12	1740.		
1 Child	15. x12	180.		
Conveyance	25. x12	300.		
Carrier	6. x12	72.	2292	
Rev. C. W. Park				
Personal	145. x12	1740		
Conveyance	25. x12	300	2040	
Rev. R. Winsor				
Personal	145. x12	1740		
1 Child	15. x12	180		
Conveyance	25. x12	300.	2220.	
Miss H. S. Ashley – personal		800.		
Conveyance		200	1000	
Income tax for all			175.	18.707.

Brought over				Rs 18.707
11. Native Agency				
Allowance to Pastors.-				
Bombay - Vishnu Bháskar	65.×12=	780.		
Ahmednuggur - R. V. Modak	50. ×12	600.		
Servor - Kásam Mahamad	24. "	288.		
Kolgáv - Gangárám Wágchaware	7½ "	90.		
Ráhuri - Wanaji Ohol	7½.	90.		
Gahu - Vithobá Bhámbal	7½.	90.		
Shingave (Tuk.) Jairám Bárase	7½.	90.		
Pánchegáv - Syáji Rátwad	7½.	90.		
Chánde - Laxaman Sálave	7½.	90.		
Dedgáv - Mahipati Ankaipagár	7½.	90.		
Sonai - Haribá Gáikawád	7½.	90.		
Khokar - (Pastor called)	7½.	90.		
Income tax for all		53.	2531.	
Licentiates -				
Sholapoor - Laxaman Ráwaji	35.×12	420		
Satara - Vithalráv Makásare	17. "	204		
Neváse - Dhondibá Wágchawore	15. "	180	804	
Theological Class -				
Bhiwaji Dárakubá	18.×12	216.		
Rámji Támbatkar	18. "	216.		
Dagadu Jádhav	15. "	180.		
Anáji Khirságar	15. "	180.		
Sidobá Hiwále	15.	180.		
Incidentals & Taxes for these & Licentiates		70.	1042	
Bombay -				
Shahu Dáji. (Editor of the Dnyánodayá)		1200.		
Bible Reader, Dájibá Jaganáth		720.	1920	
Ahmednuggur. (City & Northern Districts.)				
Bible Readers				
Vithaldás (for the year)		144.		
Apáji G.	"	117.		
Sakarám Bhár.	"	108.		
Carried over Rs		369.	6,297.	18.707

Bro^t over Rs	369.	6,297.	18,707.
Bhavani Gáyak.	96.		
Shivarám Thorat	96.		
Shivarám Shinde	126.		
Bhavanibá Moh.	96.		
Haribá Sálave	117.		
Phakira Dehade	108.		
Laxamai Shelake	108.		
Harkobá Dehade	126.		
Rayáji Gavale	108.	1350	
Bible women			
Rádhábái Sálave	81.		
Yamanábái Nimbaji	60.		
Dripatabái Bhiwaji	60.		
Gangábái Chándekar	72.		
Vittabái Hiwále	72		
Two women at Rahuri	120	465	
(Ahr. City & Southern Districts)			
Bible Readers			
Krishnaráo Sángale	384		
Chimaji Uzgare	108		
Ambáji Ghanaji	144		
Dhondubá Saptál	117		
Dájibá Sálave	108	861	
Bible women			
Subhabái Bhagaji	60		
Ahilabái Powárlu	60	120	
Satara			
Bible Reader - Hiroba	150.	150	
Bible woman	60.	60	
Bhiwnj - Bible Readers			
Rávaji Pawar	204.		
Haribá Gyánobá	132	336	
Sholapoor - Bible Reader - Guláb Singh		132	
Bible women, Bálubái	60.		
Yayábai, & one other	120.	180	
Carried over	Rs	9,951.	18,707.

	Brot over Rs	9.951.		&	18.70
	House Rent & Repairs for all the above Bible Readers & Bible women (Rs1. per mo. if required.)	372			
	Removals, & taxes for do	143	515		10.466
111.	Education				
	Bombay - Station School				
	Teacher, Prabhákar	300.			
	Incidentals	25.	325		
	Ahmednuggur				
	Normal School Students		600		
	Girls School - teachers	360.			
	Support of pupils	500.			
	Incidentals	36.	896		
	2 Station Schools (for Ahmednuggur, & Northern & Southn Dists.)	600.			
	Teachers, Shetibá Gaik.	120.			
	Bábáji Rámji	96.	816		
	Common Schools				
	Northern Districts, 19 teachers		2,208		
	City & Southern Districts, 5 teachers		477		
	Sátára - Station School				
	Support of pupils	300.			
	Tukárám Nathu, teacher	153.	453		
	Common Schools (3)		381		
	Sholápoor - Station School				
	Support of pupils	300			
	Shripati Balál, teacher	141	441		
	Common Schools (3)		396		
	House rent & repairs (1 rupee per mo. if required.) 34. x 12	408.			
	Removals, taxes, incidentals	290.	698		
	Carried over Rs		7691.	&	29.17

Brot over —	Rs 7691.		& 29.173.
Pundits – Bombay	50.		
Ahmednuggur A. 60. B. 60. =	120.		
Sátára 240. Bhuinj 240.	480.		
Sholápoor A. 180. P. 360.	540.	1190	8,881.

IV. Buildings –

	Rent	Taxes	Guard.	Reps.			
Bombay	35.	300.	132.	150.	617.		
Ahmednugr. (3 houses)	492.	23.	180.	575.	1270.		
Ráhuri & Wadále	Dists.	28.	144.	400.	572.		
Sátára & Mahableshwar		14.	156.	75.	245.		
Bhuinj		11.	well 60.	100. 300.	471.		
Sholápoor			72	325.	397.		
do 2d house	480.		72.		552.		
Special grant for Pastors house					250.	4,374.	
Chapels – Bombay			60.	60.	120.		
Ahmednuggur			72.	75.	147.		
Northern Districts			156.	75.	231.		
South. & West. "			84.	31.	115.		
Sátára			72	50.	122.		
Bhuinj (new chapel)					200.		
Sholápoor			24.		24.		
do (new chapel)					2,000.		
Rent of 2d preaching place					100.		
Rent of house, & special work at Goolbargá					125.	3,184.	7,558.

V. Tours & Traveling –

	Tents	Missy. Tours	Assts. Tours	Travelg (Health)	Travelg for Mission Business		
Mr. Fairbank	25	150	150	300.	75.	700	
" Bissell	15.	100.	200.		75.	390	
" Harding		25.	50.	50.	100.	225	
" Atkinson	25.	150.	50.	200.	75.	500	
" Wells	10.	100.	25.		75.	210	
" Park	50.	200.	50.		75.	375	
" Winsor	15.	100.	25		75.	215	2,615.
	140	825.	550.	550.	550.		48,227

	Brought over	Rs	48.227
VI.	Books & Printing		
	Report for 1872	100.	
	Dnyánodayá "	875.	
	Other books & printing	500.	
	Purchase of books & papers for the Library	250.	
	Transportation, binding &c.	150.	
	Care of Depository at Ahmedr	25.	1.900
VII.	Medicines & Medical attendance		
	Bombay 100. Ahmedr 250.	350.	
	Sátárá 100. Bhuinj 50.	150.	
	Sholápoor	200.	700
VIII.	Incidentals		
	Bombay 65. Ahmednugr 125.	190.	
	Sátárá & Bhuinj	25.	
	Sholápoor	40.	
	Secular agents 100. Telegrams 10.	110.	365.
	Total		Rs 51.192

Ahmednuggur
July 1872.

L. Bissell
Sec.

Recorded

Copied

1. 2.

Estimates of the Marathi Mission for 1874.

Recd. Aug. 26, 1873. 1874

Copied

I Allowances.

Fairbank.	Personal Rs. 145 × 12 =	Rs. 1740		
	Children 4 × 15 × 12 =	720		
	Conveyance 25 × 12 =	300	2.760	
Bissell.	the same as the above		2.760	
Harding.	Personal 175 × 12 =	2.100		
	Children 2 × 15 × 12 =	360		
	Conveyance & wheel tax 50 × 12 "	600	3.060	
Atkinson.	Personal 145 × 12 =	1.740		
	Children 3 × 15 × 12 =	540		
	Conveyance 25 × 12 =	300	2.580	
Wells	Personal 145 × 12 =	1.740		
	Children 2 × 15 × 12 =	360		
	Conveyance 25 × 12 =	300		
	Carrier " 6 × 12	72	2.472	
Park	Personal 145 × 12 =	1.740		
	Child 1 × 15 × 12	180		
	Conveyance 25 × 12 =	300	2.220	
Winsor	– the same as Park,		2.220	
Miss. Ashley.	Personal	800		
	Conveyance	200	1.000	19.072

Amt Carried over –

Brought over.			~~2.877~~ 7.245	19.072
Ahmednugar South District				
Bible Readers Dajiba Jag.	35+5+12=	480		
Chimaji Urgaji	$9\frac{3}{4}$ X 12 =	117		
Ambaji Ganaji	$11\frac{1}{4}$ X 12	135		
Dhondu Saptal	$9\frac{3}{4}$ X 12	117		
Dajiba Salvi	9 X 12	108		
Balawant Chimaji	8 X 12	96	1.053	
Bible women. Sakhabai Bh.	5 X 12	60		
Ahilabai P.	5 X 12	60		
Dyanakebai P.	5 X 12	60		
Pretabai	$6\frac{3}{4}$ X 12	81	261	
Satara Bible Reader Hiroba	$11\frac{3}{4}$ X 12	141	141	
Bhunj " " Hariba	$11\frac{3}{4}$ X 12	141	141	
Sholapur City & West District				
Bible Reader Bhajan	$10\frac{3}{4}$ X 12		129	
Bible women	5 X 12		60	
Sholapur East Dist. B.R. Gulabsing	11 X 12		132	
Bible Woman Babubai	5 X 12		60	
House rent for Bible Readers men & women. at Rs. 1. Each per months if needed	36 X 12 =	432		
Removals for all	11 X 12 =	132	564	9.786
Carried over.			Rs.	28.858

Estimates for 1874 Continued – Amt. Brought over Rs. 28.858

III. Education

Bombay Common School Kashinath	16+4×12	240		
Incidentals		10	250	
Ahmednuggur Normal School			600	
Girls School. Teachers	30×12	360		
Support of Pupils		500		
Incidentals		36	896	
Two Station Schools. Shetiba	10×12	120		
Babaji	Do	120		
Support of Pupils	2×25×12	600	840	
Common School North Dist.				
Teacher for Sáli School	8×12	96		
Anant Darak.	9×12	108		
Vitoba Gaikd.	9¾×12	117		
Balaji Ramdas	Do	117		
Tatyaba Gaikd.	10½×12	126		
Dajiba Bhar	8×12	96		
Appaji Santoka	9×12	108		
Bapu Chandekar	Do	108		
Hariba Morat	8×12	96		
Ahilaji Ratanvad	10½×12	126		
Abaji Wagch	12¾×12	153		
Bhawanoba Amdik	9×12	108		
Dagadoba Barsane	9×12	108		
Carried over.		1467	2586	28.858

Brought over Rs		1.467	2.586	28.858
Gyanoba Gaik-	9×12	108		III
Sawhaji Barsi	9¾×12	117		
Sakharam Jeb-	11¼×12	135		
Krishnaji Gaikward	9×12	108		
Randuba Donduji	10½×12	126		
Gungabai warKuba	3×12	36		
Radhabai Apaji	5×12	60		
Additional Teachers 2.	×8×12	192	2.349	
South District				
Ramji Chandekar	9¾×12	117		
Dhanaji Saptal	8×12	96		
Rawaji Apaji	9×12	108		
Teaching women	5×12	60	381	
Satara, Station School. Tukaram	12¾×12	153		
Support of Pupils		200	353	
Common School, Uma L.	10×12	120		
Anaji & wife	8+5+1×12	168		
Additional Teacher	10×12	120	408	
Bhuinj Sayaji Lak-	11×12	132		
Rawaji Chok-	11×12	132		
For Station School —		25	289	
Sholapur. Station Sch^l Teacher	11×12	132		
Support of Pupils		300	432	
Common School. Dewaji	11½×12	138		
Narayan Balaji	9×12	108		
additional Teacher	9×12	108	354	
Sholapur East Dist. Vitto.	10¾×12		129	
House rent for teachers	37×12=	444		
Removals	11×12=	132		
Incidentals —	10×12=	120	696	
Pundits $\overset{60.}{\text{S.B.F.}}$ $\overset{60.}{\text{L.B}}$ $\overset{120}{\text{Miss Ashley}}$		240		
$\overset{50}{\text{C.H.}}$ $\overset{300}{\text{R.W}}$ $\overset{180}{\text{S.R.W}}$		530		
W.H.A 180. C.W.P. 360		540	1310	9.287
Carried over.				38.145

Brought over Rs. 38.145

IV Buildings.

		Rents	Taxes	Guards	Repairs			
E. Bombay		35	300	132	125	592		
W.B.	~~12~~	12	23	60	150	245		
Ahmednuggur. B.T.	~~480~~	480		60	75	615		
Rahuri			14	24	25	63		
Khokar & Ngwasi			12	24		36		
Wadali			12	60	150	222		
Satara			4	60	150	214		
" Mahableshwar			10	96	–	106		
Bhuinj			11	60	150	221		
Sholapur Mission House				72	200	272		
2nd house		420		72		492	3.078	
Grants for Pastors houses 7.500 + 300						800		
Repairs at Mahableshwar						700	1.500	
New Buildings for Assist^s at Wai 200 Borsee 200 & Pangri 275						675		
Additions to Ahmednuggur Mission House						400		
Bathing house for girls school at Nuggur						200	1.275	

Chapels –	Guards	Reps.			
Bombay	60	60	120		
Ahmednuggur	48 24	25 50	147		
Jeur	–	25	25		
Loni	24	6	30		
Seroor & Kolgav	60	25	85		
Rahuri & Gahu	72	100	172		
Khokar & Wamburi	72	–	72		
Wadali	–	25	25		
Satara	72	25	97		
Sholapur	60		60		
Enlargement of Chapel at Nuggur see Res. I			350	1.183	7.036

V. Tours & Traveling

	Tents	Miss^y	Assn.	Health	Business		
Fairbank	25	250	150	100	75	600	
Bissell	20	150	200	300	75	745	
Harding	–	25	50	50	100	225	
Atkinson	50	150	75	150	75	500	
Wells	15	125	25	–	100	265	
Park	40	175	75	50	75	415	
Winsor	25	200	50	–	75	350	
Expenses of deligates to other missions						200	3.300

Carried over Rs. 48.481

	Brought over		Rs 48.481
VI	Printing &c Mission Report for 1873	100	VI
	Dnyanodaya. Shahurao^{1200} Peons^{138} Printing^{800}	2.138	
	Hymn Books – Hymns^{1000} Tunes^{500}	1.500	
	Almanac for 1874	250	
	Other books & Printing	650	
	Purchase of books & papers	250	
	Transportation^{120} Binding at N.^{50} B.^{30}	200	
	Depository Nugger^{25} Satara^{12}	37	5.125
VII.	Medical Attendance & medicines		
	Bombay^{120} Nugger^{250} Satara^{100} Bhuing^{50} Sholapor^{200}		720
VIII.	Secular Agent Nugger^{25} Bombay^{75}	100	
	Incidentals Bombay$^{65.}$ Nugger^{125} Satara^{25} Sholapor^{40}	255	
	Telegrams	10	365
		Total Rs.	54.691.

These Estimates exceed those of 1873 by Rs. 3.499

Comparison with —	1874	1873	more by	less by
I Allowances	19.072	18.707	365	
II Native Agency	9.786	10.466		680
III Education	9.287	8.881	406	
IV Buildings &c	7.036	7.558		522
V Tours & Trav^{g}	3.300	2.615	685	V
VI Books & Printing	5.125	1.900	3.225	
VII Medical At^{da}	720	700	20	
VIII Incidentals	365	365		
	Rs. 54.691	Rs. 51.192	4.701	1202

The American Marathi Mission – Estimates for 1876.

I. Allowances to Missionaries.

	Personal	Children	Conveyance	Monthly	annual amount		
1. Bombay - Rev. C. Harding - Rs	175.	(3) 45.	50.	270.	3.240.		
Rev. C. W. Park -	175.	(2) 30.	50.	255.	3.060.		
Miss S. Norris M.D.	100.		50.	150.	1.800.		
" H. S. Ashley	100.		50.	150.	1.800.	9.900.	
2. Ahmednuggur -							
Rev. S. B. Fairbank	145.	(5) 75.	30.	250.	3.000.		
" L. Bissell	145.	(4) 60.	30.	235.	2.820.		
" R. A. Hume	145.	(1) 15.	30.	190.	2.280.		
Dr. Ballantine	145.		30.	175.	2.100.		
Miss M. A. Anderson	80.		30.	110.	1.320.	11.520.	
3. Satara - Rev. S. R. Wells	145.	(2) 30.	30.	205.	2.460.		
Rev. R. Winsor	145.	(2) 30.	30.	205.	2.460.	4.920.	
4. Sholapoor -							
Rev. W. H. Atkinson	145.	(4) 60.	30.	235.		2.820.	29.160.

II. Native Agency -

	Month	Year		
1. Grants to Churches				
a. Bombay church	65.	780.	780	
b. Ahmedr. North District.				
Ráhuri	7½	90.		
Gahu	7½	90.		
Khokar	7½	90.		
Belápur	7½	90.		
Pánchegáv	7½	90.		
Sonai	7½	90.		
Dedgáv	7½	90.		
Chánde	7½	90.		
Shingave (Duk.)	7½	90.	810.	
			1590.	

Nat. Agy. continued - Brot. Over	mo.	Rs yr.	1590.		29.16
Grants to chs.					
c. Ahmedr. Southern Districts.					I
Ahmedr. City	50.	600.			
Seroor	24.	288.			
Kolgav	7½	90.	978.		
d. Satara -	10.		120.	2.688.	
2. Licentiates -					
a. Ahmedr. N. Dist. Ráwaji Pavar	15.	180.			
b. Ahmedr. S. Dist. Sonaji Makasare	15.	180.			
c. Bársi - Bhiwaji Dárakubá	18.	216.		576.	
3. Bible Readers.					
a. Bombay - C. H. Krishnárav Sángale	60.	720.			
C. W. P. Balowant Govind	16.	192.			
Vithoba N. Shinde	17.	204.			
Removals	4	48.	1.164.		
b. Ahmedr. N. Dist.					
Sidobá Hiwále	14.	168.			
Vithaldás Chábukswár	12¾.	153.			II
Apáji Gaikawád	9¾.	117.			
Sakarám Bhárashankar	8.	96.			
Bhawanibá Gaikawád	11¼.	135.			
Shivarám Thorat	8.	96.			
Vithobá Gaikowád	9¾.	117.			
Bhawanibá Mhaukál	6.	72.			
Shivarám Shinde	10½.	126.			
Abáji Wágchaware	12¾	153.	1164.	3.264.	29.
		1233.			

Brot. over	Rs	1.233.	1.164.	3.264.	29.160.
Rayaji Gavale	9¾.	117.			
Harkobá Dehade	10½.	126			
Haribá Sálove	9¾.	117.			
Phakirbá Dedage	8.	96.			
Rents 14. removals 1.	15.	180.	1.869.		
c. Ahmedr S. Dist.					
Dájibá Jaganáth	35.	420.			
Chimaji Dhondibá	9¾.	117.			
Ambaji Gunaji	11¼.	135.			
Dhondibá Saptál	10½.	126.			
Dájibá Sálove	9.	108.			
Rámji Ráyaji	16.	192.			
Dewaráv Máyaji	11¼.	135.			
Rabhaji (blind singer)	7.	84.			
Rents 12. removals 1.	13.	156.	1.473.		
d. Satara - Tukárám Nathoji	12½.	150.			
Rent 1. removals 1.	2.	24.	174.		
e. Bhuinj - Hari Gyánobá	11¾.	141.			
Syáji Tukárám	11.	132.			
Rents 2. removals 2.	4.	48.	321.		
f. Sholapoor - Bhujan Laxaman	12¼.	147.			
Rents & removals	2.	24.	171.		
g. Bársi - Gulâb Sing	13¾	165.			
Rent & removal	2.	24.	189.	5.361.	
				8.625.	29.160.

Nat. Agy. continᵈ. - Broᵗ. over			Rs	8.625.	29.16
4. Bible Women.					
a. Bombay. Janobai Káshináth	12.	144.			
Vitthabai Ránuji	8.	96.	240.		
b. Ahmedʳ. N. Dist.					
Yamanabái Nimbají	$6\frac{3}{4}$	81.			
Gangabai Gyánobá	6.	72.			
Dripatabai	6.	72.			
Vitthabai Rabhaji	6.	72.			
Yesabái Sakarám	5.	60.			
Dripatabái Nárayan	6.	72.			
Sagunábái Devaji	5.	60.			
Kamalabái Kánhobá	5.	60.			
(One for Khokar)	5.	60.			
Sárazabái Vithobá	5.	60.			
Rents 10. Removals 1.	11.	132.	801.		
c. Ahmedʳ. S. Dist.					
Subhábái Kálokhe	5.	60.			
Zainakabái Pawarin	5.	60.			
Pritabái Shelakin	9.	108.			
Krishnabái Godaji	5.	60.			
(One additional)	5.	60.			
Rents 5. Removals 2.	7.	84.	432.	1.473.	10.09
					39.25

III. Education –

	mo.	year			Brot. over. Rs
					39.258.
1. Normal School Students				600.	
2. Girls School – teachers	30.	360.			
Board & clothing of pupils		500.			
Incidentals		50.		910.	
3. Station Schools.					
a. Bombay – Teacher (16. + 4. cent.)	20.	240.			
Incidentals		15.	255.	255.	
b. Ahmedr. N. Dists.					
Shotiba Ph., teacher	11¾	141.			
Pupils		300.	441.		
c. Ahmedr. S. Dist. teacher Bábáju Ramji	11.	132.			
Assistant teacher	6.	72.			
Pupils		300.	504.		
d. Satara – Sávalyárám	11.	132.			
Pupils		200.	332.		
e. Bhuinj – Ravaji Sáthe	11		132.		
f. Sholapoor – Krishá Bhág.	12¾	153.			
Pupils		300.	453.	2,117.	
4. Common Schools.					
a. Ahmedr. N. Dists.					
Teacher at yeur.	8	96.			
Amritá Dárokobá	10½	126.			
Bápu Lenáji	9	108.			
Dajiba Sakaram	9	108.			
Dagadobá Káshibá	9¾	117.			
Bhikaji Bhurobá	10½	126.		3.627.	39.258.
		681.			

6

Brot over	Rs	681.	3.627.	39.25
	mo.	yr.		
Vitthobá Dáji	9.	108.		
Játyabá Laxaman	11¼.	135.		
Honaji Amolik	6.	72.		
Zákhobá Gorade	9.	108.		
Krishnaji Thorat	8.	96.		
Sadobá Bápuji	8.	96.		
Gowaji Káshibá	10½	126.		
Appaji Santobá	9¾	117.		
Rágkobá Khandobá	9¾	117.		
Teacher for Shingove (Názakácha)	8.	96.		
Mánkoji Somáji	9.	108.		
Haribá Báláji	10½.	126.		
Bápuji Námáje	8.	96.		
Sakarám Tribhuvan	12.	144.		
Gyánobá Malhári	9¾	117.		
Yohan Santobá	11¼	135		
Yoseph Gundibá	8.	96.		
Báláji Rámdás	10½.	126.		
Bhavanibá Zabaji	9¾	117.		
Teacher for Pimplas	8.	96.		
Ahiloji Mukindá	11¼	135.		
Rents 27. Removals 3.	30.	360.	3.408.	
Carried over Rs		3.408.	3.627.	39.2

Brot. over Rs	mo.	yr.	3.408.	3.627.	39.258.
b. Ahmedr. S. Districts.					
Dhanaji Saptál	8.	96.			
Ráwáji Apáji	10½.	126.			
Vishwás Alibá	10½.	126.			
Pándobá Sonáji	11¼.	135.			
Balawant Chimaji	8.	96.			
Two additional teachers 8×2	16.	192.			
For Teaching women	3.	36.			
Rents 6. removals 2.	8	96.	903.		
c. Satara. Umáji Laxaman	11.	132.			
Anaji Vithoba, & wife	14¾	177.			
Rents 3. removals 2.	5.	60.	369.		
d. Bhuinj - One teacher	10.		120.		
e. Sholápoor - Narayan Bálaji	10½	126.			
Two other teachers	20.	240.			
Rents 3. removals 2.	5.	60.	426.		
f. Bársi - Two teachers	20.	240.			
Rents 1. removals 1.	2.	24.	264.	5.490.	
5. Pundits - Bombay -				9.117.	
C.H. 50. + C.W.P. not 360. ?			410.		
Ahmedr. S.B.F. 60. R.A.H. 240.		300.			
Dr. Ballantine 360. Miss Anderson 300.		660.	960.		
Satara 300. Bhuinj 120.			420.		10.982
Sholápoor.			75.	1865.	50.240.

IV. Buildings, Rents & Repairs – Brot. over Rs 50.240.

1. Bungalows & other houses –	Rents	Taxes	Guards	Repairs			
a. Bombay C. H.	40.	300.	132.	150.	622.		
C. W. P.	360.				360.		
Miss Ashley Miss Norris	1200.		132.		1332.	2.314.	
b. Ahmedr. N. Dist. S. B. F.	480.		60.	75	615.		
Rahuri & Khokar		20.	60.	175.	255.		
Wadale & Newase			60. 24.		84.	954.	
c. Ahmedr. S. Dists. L. B.	12.	23.	60.	150.	245.		
R. A. H. (Brick House)			60.	100.	160.	405.	
d. Satara – R. W.		4.	60.	250.		314.	
e. Bhuinj & Panchgani S. R. W.		19.	48. 60.	50. 50.		227.	
Mahableshwar		10.	96	100.	206.		
Re-thatching houses					600.		
one new stable					150.		
additional furniture					200.	1.156.	
f. Sholapoor –		1.	72	100.		173.	
2. Chapels –						5.543.	
a. Bombay –			60.	70.	130.		
b. Ahmedr. N. Dists.		~	48. 37.	200.	285.		
c. Ahmedr. City &			48.	45.			
South District –			48.	49.	190.		
d. Satara –			72.	25.	97.		
e. Bhuinj & Mahableshwar			12.	10.	22.		
f. Sholapoor			60.	25.	85.	809.	
Carried over Rs						6.352.	50.24

3. New Buildings – Brot. over		Rs	6.352.	50.240.
Bungalow & premises at Panchgani		4,200.		
Pastor's house at Rahuri	250.			
do " Wambori	250.	500.		
Teacher's house at Sholapoor	100.			
do " Barsi	300.	400.	5.100	11.452.

V. Tours & Traveling –	Tent.	Business	Health	Miss. tours	Assist. tours		
Rev. S. B. Fairbank	25.	75.	300.	300.	150.	850.	
" L. Bissell	10.			100.	200.	310.	
" C. Harding	50.	100.	200.	150.	40.	540.	
" W. H. Atkinson	25.	100.	200.	150.	75.	550.	
" S. R. Wells	15.	125.		100.	25.	265.	
" C. W. Park	75.	125.	50.	100.	50.	400.	
" R. Winsor	20.	125.	75.	200.	75.	495.	
" R. A. Hume	50.	75.	75.	150.		350.	
Dr. Ballantine	25.	75.	75.	150.		325.	
Miss Ashley		50.	100.			150.	
Miss Norris		50.	100.			150.	
Miss Anderson			100.			100.	4.485.
	295.	900.	1275.	1400.	615.		

VI. Books & Printing –			
Dnyanodaya – Editor	1200.		
do Printing	800.		
do Newspapers 15. Peons	15. 216.	2.231.	
Printing Mission Report		130.	
		2.361.	66.177.

Bro^{t} over	Rs	2.361.	66.177.
Marathi Almanac for 1876.		200.	
Other books to be printed	400.		
Purchase of books & paper	250.		
Transportation of book	100.	750.	
Care of Depositories	68.		
Binding books in Library	20.	88.	3.399.
VII. Medicine & Medical attendance.			
Bombay - Harding & Park		50.	
Ahmednuggur	150.		
Dr. Ballantine	200.	350.	
Satara 25. Sholapoor	110.	135.	535.
VIII. Incidentals			
Secular agents. Bombay	72.		
Ahmednuggur	25.	97.	
Postage & Drafts. Bombay	45.		
" " Ahmed^{r}	100.		
" " Satara & Solapoor	30.	175.	
Telegrams		10.	282.
Total		Rs	70.393.

(See next page.) L. Bissell, Sec^{y}.

Supplementary estimates.

1875. Rev. H. J. Bruce (3 mos.)			
Personal allowance	145.		
Three children	45.		
Conveyance	30.		
	220. × 3 =	660.	
Tours		100.	760.
1876. Rev. H. J. Bruce			
Personal allow.ce	145.		
Three children	45.		
Conveyance	30.		
	220. × 12	2640.	
Pundit		360.	
Tours 150. Traveling 100.		250.	2950.
Rev. E. Hume.			
Personal allow.ce	145.		
Conveyance	30.		
	175. × 12	2100.	
Pundit	30. × 12	360.	
Traveling & tours		125.	2585.
Rev. Mr. Gates, same as above			2585.
Rent of a house at Sholapoor			480. 8600.

If Dr. Hazen should also be able to return, he will need about the same allowances as one of the last two named — except perhaps not so much for pundit. Other expenses may be found necessary for house rent, but the location not being determined, no definite estimate can be given.

L. B.

Part of the Estimates properly regarded as for woman's work.

Page 1st -	Wives of the missionaries Nine at Rs 1000. each			Rs 9.000.
"	Miss Ashley Pers: allow: -	1200.		
"	Conveyance -	600.		
(page 8. of Est:)	House rent -	600.		
(page 9 of Est.)	Changes for health	150.	2.550.	
	Miss Norris (Same as above -)		2.550.	
	Miss Anderson - Pers. allow:	960.		
	Conveyance	360.		
(page 9 of Est.)	Changes for health	100.		
(" 7. " ")	Pundit -	300.	1720.	6.820.
(page 4 of Est:)	17 Bible Women			1473.
(page 5 " ")	Girls Sch. at Ahmedr			910.
				Rs 18.203.

L. B.

Estimates Mis. Marathi Mission

for 1876.

Rec'd July 8, 1875.

Estimate for 1880.

I Allowances to missionaries.

		Per.	Chil.	Conv.	Mo.	Year	Total.
Bombay	Rev. C. W. Park	190	(4) 80	50	320	3.840.	
	" E. S. Hume	190.	(2) 40	50	280	3.360	
	Dr. S. G. Norris	110		50	160	1.920	
Nagar.	Rev. S. B. Fairbank.	100	(1) 15	30	145	1.740	
	" L. Bissell.	145	(2) 30	30	205.	2.460	
	" R. A. Hume.	145	(3) 45	30	220	2.640	
(Rahuri)	Dr. W. O. Ballantine.	80		30	110	1.320	
(Sirur)	Rev. R. Winsor. carriage 8.	145	(3) 45	30	228	2.736	
Satara	Rev. H. J. Bruce.	145	(4) 60	30	235	2.820	
(Panchgani)	" S. R. Wells.	145	(3) 45	30	220	2.640	
Sholapur.	" C. Harding.	145	(5) 75	30	250	3.000	
	" L. S. Gates	145	(1) 15	30	190	2.280	
	Dr. E. H. Ogden.	80		+10 30	120	1.440	32.196.

II Native Agency – Grants to churches.

	Rate per mo.	Rent	Year	Dist. Totals.
Bombay	47	18	780	780
Nagar South District – City – Kolgav.	7	½	90	90
" North – Rahuri – Wahu – Satral	21	1½		270
" N.E. Chande – Sonai – Panchegav Dedgav. 1	28	2		360
Satara	10	1		132
Sholapur.	7	½		90
				1.722

Licentiates

		Rate per mo.	Rent	Year	Dist. Totals.
Nagar –	M. R. Sangale.	20	2	264	
" W.	Ravaji Pawar.	14	1	180	444
Satara.	Rev. H. Mahamed	40	5		540
Sholapur.	Bhivaji Dhakatu.	16	2		216
					2.922

××

Nagar South So. B.

Vithaldás Chábukswár	14	1	180	
Chimaji Khond. Uzgare.	10	1	132	
Ambaji Gunaji	13	1	168	
Vishwás Alibá Bhosle.	12	1	156	
One for Shrigondi	10	1	132	
Kondirám – blind singer.	3		36	
Removals.	1		12	816

Bible readers continued.

	Rate per mo.	Men	Year	Dist. Total		
Laxaman Hari Shelake	6	1	84	2760	5994	32196
Ramaji Rach. Chándekar	13	1	168			
Mahádu Vithal Chábukswár (Cor other)	8	1	108			
Arjuná Sadubái	9	1	120			
Removals	1		12	828		
Nagar North - W.O.B.						
Shivarám Shindé	10	1	132			
Abáji Tátobá Wághchowre	13	1	168			
Tátyabá Vishrám Bhalarao	8	1	108			
Haribá Rámji Tálave	10	1	132			
Tukarám Ar. Tribhuwan	13	1	168			
Ahilaji Mukind Ráthwad	10	1	132			
Two for Khokar & Wámbori 2x	8	2	216			
Removals	1		12	1.068		
Nagar N. E. S. B. H.						
Sidobá Govind Hiwále	14	1	180			
Harkobá Merobá	11	1	144			
Vitthobá Kesubá.	12	1	156			
Vitthobá Phakirbá Bedáji	11	1	144			
Shivarám Arjuná	8	1	108			
Apáji Garbhaji	9	1	120			
Removals	1		12	864		
Satara						
H. J. B.						
Rabhaji Bharase	12	1	156			
Removals	3		36	192		
				5712	5994	32196

	Rate per mo	Rent	Year	Sub Totals -		
Theological Class.						
Instructors. Rev. R. V. Modak.	75	5	960		2,922	32,196
" Bábá Padmanji	100		1200	2.160		
Students Apáji Santobá	11	1	144			
Balavant Chimají	8	1	108			
Bhujan Laxaman	12	1	156			
+1 for Bhuj Haribá Gyánobá	13	1	180			
Krishnají Bhágobá.	11	1	144			
Tukárám Nathají	14	1	180	912	3072	
Bible Readers.						
Bombay C.H.P. Krishnaráo R. Sálave.	50	10	720			
Sadobá Jádhav.	18½	4	270			
Vithobá Ná. Sinde.	17½	2	234			
Removals	4		48			
			1.272			
E.S.H. Bábáji Shivarám	20	2	264			
see ×× Removals	1		12	1.548		
Nagar S.H. (Sirur) R.H.						
Dhondabá Rámu Saptál	12	1	156			
Sáwalyá S. Sálave.	9	1	120			
One more	8	1	108			
Removals	1		12	396		
Nagar West. R. A. H.						
Dájíba Sálave	9	1	120			
Rámji Rájaji Unde	16	2	216			
				2,760	5,994	32.196

Bible readers continued,	Rate per mo.	Rent	Year	Dist. Total		
Laxaman Hari Shelake	6	1	84	2760	5994	32196
Ramaji Rach. Chándekar	13	1	168			
Mahádu Vithal Chábukswár (or other)	8	1	108			
Arjuná Ladubái	9	1	120			
Removals	1		12	828		
Nagar North – W.O.B.						
Shivarám Shindé	10	1	132			
Abaji Sailobá Waghchowre	13	1	168			
Sátyabá Vishrám Bhalarao	8	1	108			
Haribá Rámji Sálave	10	1	132			
Sakarám Ar. Tribhuvan	13	1	168			
Ahilaji Mukind Ráthwad	10	1	132			
Apaji Lachhaji	9	1	120			
Satara Removals	1		12	864		
H. J. B.						
Rabhaji Bharase	12	1	156			
Removals	3		36	192		
				4712	5994	32196

Bible Readers - Continued

	per mo	Rent	Year			
Pánchgani. S. R. H.				5.712	5.994	32.196
Sayaji Tukarám Patole	13	1	168			
Rávaji Chokobá Sáthe	12	1	156			
Removals.	2		24	348		
Sholapur W. L. S. G. Same one	11	1	144			
Prabhákar B. Keskar (medical)	30	7	444			
Removals	3		36	624	6.684	
Bible Women -						
Bombay C. W. P. Bhágabai	9	1	120			
E. S. H. Same one	9	1	120			
S. F. N. " "	9	1	120			
Removals	3		36	396		
Nagar South. L. B.						
Ritabai Jairám	8	1	108			
Subhabai Bhagaji	5	1	72			
Ruthabai Dájibá	6	1	84			
Sithábai Dagadobá	9	1	120			
Bhágabai Satwaji	5	1	72	456		
Nagar S. W. R. K.						
Muktábai Shetibá	5	1	72			
Ráhibai Dhondabá	3		36	108		
Nagar West. R. A. H.						
Jánakábai Pawar	5	1	72			
Záibai Dájibá	8	1	108			
Removals.	1		12	192		
				1,152	12.678	32.196

Bible women - continued

	per ms	Rent	Year			
Nagar North W. O. B.						
Kripatabai Náráyan	5	1	72	1.152	12,678	32,196
Sagunábai Dewáji	5	1	72			
Removals	1		12	156		
Nagar N. E. T. B. H.						
Yamanábai Nimbáji	7	1	96			
Gangábai Gyán. Chánd.	6	1	84			
Kripatabai Bhiwáji	6	1	84			
Yesabai Sakaram	5	1	72			
Vithábai Rabháji	6	1	84			
Kásabai Náwáji	5	1	72			
Removals	3		36	528		
Satára H. J. B. Gangábai	6	1	.	84		
Sholapur. E. R. O. Some one.	6	1		84	2.004	14.682
III Education.						
Normal school students					900	
Girls' school. Ahmedn. Teachers			360			
Pupils			600			
Incidentals			140	1100		
Sirur Teacher	3		36			
Solapur "	10		120	156	1256	
Station Schools.						
Bombay Anand Márutirao	30		360			
Shewanti Vishnupant	15	..	.180			
Children 100 - Incidentals	5		160	700		
					2,156	46,878

Education Continued

		per mo	Rent	Year			
Nagar South	Umráo Sidobái	9	1	120	700	2156	46,878
	Pupils			250	370		
Nagar S. W.	Teacher	10	1	132			
	Pupils			200			
	Incidentals incl. rent.			42	374		
Nagar West.	Pupils				150		
Nagar North	Teacher	13	1	168			
	Pupils			300	468		
Nagar N. E.	Teacher Shetibái Phakira	13	1	168			
	Pupils			300	468		
Sátárá							
	Umaji Teacher	12	1	156			
	Pupils			165	321		
Pánchgani	Rághobá Námáji	11	1		144		
Sholápur	Teacher	10	1	132			
	Pupils			150	282	3.277	
Boys learning trades. Ahmedr. R.S.H.						200	
Common Schools.							
Bombay. C. H. P.							
	Náráyan B. Thorat. Molaid	18½	4	270			
	Another teacher	12	2	168			
Incidentals 2 Rents 4¼ Removals 2		8¼		99			
				537			
E. S. H.	Chimaji Chakranáráyan	19¾	4	285			
	Another (Sadhu Phakira?)	15¾	4¼	240			
	2 Sch. houses 6.+ Removals 2.	8		96	1.158		
					1.158	5,633	46.878

Education continued.

	per mo	Rent	Year			
Nagar South.						
Rájárám Jairám	9	1	120	1158	5,633	46,878
Devaráo Mázáji	13	1	168			
Bhau Zalaji Kadam	9	1	120			
Limbáji Mahádu Sálave	9	1	120			
One more teacher	9	1	120			
Ramabai Kuvasa 5+1, Sakubai Re 3. Removals 2	10	1	132	780		
Nagar S. W. (Sirur)						
Two teacher 2×	8	2	216			
Incidentals 2 Removals 1	3		36	252		
Nagar West. Joseph Gandibá	9	1	120			
Náná Daj. Ohol.	8	1	108			
Jayawant Shio. Amolik	9	1	120			
Gangárám Tukárám	8	1	108			
One at Supe. Hange. Párner, & Ghárnegáv	32	4	432			
Evening Sch. at Nagar 3. Kárandi 2.	5		60			
Removals	1½		18	966		
Nagar North. Rághobá Khandobá	11	1	144			
Bápuji Námáji	10	1	132			
Bhawániba Amolik	11	1	144			
Hirobá Náráyan	9	1	120			
Anáji Vithobá	10	1	132			
Sidobá Dagadobá	8	1	108			
Samuel Hanirám	6	1	84			
Náwáji Námáji	6	1	84			
Removals	1		12	960		
				4,116	5,633	46,878

8

Common Schools continued

		per mo.	Rent	Year			
Nagar. N. E.	Bápuji Sunaji	9	1	120	4,116	5,633	46,878
	Bhikaji Bhugaji	11	1	144			
	Dhondibá Bhikaji	9	1	120			
	Krishnaji Shivarám	8	1	108			
	Mánkaji Somaji	9	1	120			
	Sátyabá Sao. Gáyk.	11	1	144			
	Vithobá Dájibá	10	1	132			
	Tákobá Hanavant	10	1	132			
	Bháu Mahipatrao	8	1	108			
	Bhágubhá Pándobá	8	1	108			
	Rámji Umaji	8	1	108			
	Amrita Dárakubá	11	1	144			
	One for Nevráse	11	1	144			
	Four new ones at 8 each	32	4	432			
	Removals	2		24	2.088		
Sátárá	Sátyá Shivarám	11	1	144			
	Balvant Hirobá	10	1	132			
	Two new teacher 2×	10	2	264	} 576		
	Removals	3		36			
Sholápur W.	Rámchandrá Vithal	12	1	156			
	Sambhuji Bápuji	12	1	156			
	Bháu Bápu Sinde	8	1	108			
	One for Kurul	9	1	120	} 576		
	Removals	3		36			
Sholapur E.	One at Bársi	9	1	120			
	Raghonáth Dag. Gáyk.	9	1	120			
	Removals	2		24	264	7.620	
						13253	46.878

			per mo	Rent	Year			
Pandits Bombay	C. W. P.		20		240		13,253	46,878
	Clerk do.		20		240			
	E. S. H.		20		240			
	S. H. N.		5		60	780		
Nagar	L. B.		5		60			
	R. A. H.		20		240			
	R. H.	8×	20		160	460		
Sátárá	H. J. B.				25			
Pánchgani	S. R. H.				100	125		
Sholápur	L. S. G.				200	200	1.565	14,818

IV. Buildings, rent &c

	Rents	Taxes	Guard	Repairs			
Bombay C. W. P.	1.500	52	132	25	1.709		
E. S. H.			132	25	157		
S. H. N.	600						
Dispensary & School	720		120	10	1.450		
In general		200			200	3.516	
Nagar South – Brick house	2	5	60	100			
R. V. Modak	2	3	48		220		
Nagar S. W. (Sirur R. H.)	540		60		600		
" West. Mission House R. A. H.	12	18	60	100	190		
" North, Rahuri		17	36	50	103		
" N. E. Castle	480	4	60	50			
Vadale			36	100	730	1.843	
Sátára H. J. B.		5	60	50	115		
Pánchgani S. R. H.		6	60	50	116		
					231	5,359	6,1696

Building - continued.

		Rents	Taxes	Guard	Repairs	231	5.359	61.696
Bhuinj.	S. R. H.		10	60	250	320		
Mahábleshwar	" Water 24.		10	72	ordinary 100			
"	Special for '80 & '81				850	1.056	1.607	
Sholápur	C. H.		5	72	50	127		
	L. S. G.	360		72		432		
	E. K. O.	360		84		444		
	Dispensary	120				120	1.123	
Chapel.	Bombay lights	24	64	60	125	} 523		
	Another preaching place	250						
Nagar.	City				25			
"	Sirur			48	20			
"	West Leoni				20			
"	Lecture Hall			24	10			
	Rahuri			24	25			
	Wamburi				15			
				96	115	211		
Sátára				72	25	97		
Mahábleshwar.				12		12		
Sholápur.				60	12	72	915	
New building	House & lot for school at Sirur					100		
	House for teacher at Mandogan					200	300	9.304

V Tours & Travelling.

		Tents	Tours Missionary	Tours Sick	Health	Miss. business			
Bombay.	C. W. P.		125	100	150	125	500		
	E. S. H.		50			100	150		
	S. H. N.		10		100	50	160	810	
Nagar.	S. B. H.	25	100	75	200	50	450		
	L. B.	20	200	100	200	60	570		
	R. A. H.	15	75	75		50	215		
							1,235	810	71.000

Tours & Travelling continued 11

	Rent	Tour Miss.	Tour Assist	Health	Misc. business	1235		
Dr. Ballantine	25	75	25	50	50	225	810	71.000
R. W.	10	150	64	150	30	404	1.864	
Sátárá H. J. B.	15	150	50	200	150	565		
S. R. W.	15	150	20		125	310	875	
Sholápur. C. H.		50	40			90		
L. S. G.	5	100	40	150	50	345		
E. K. O.		50		125	50	225	660	4.209
VI Books & printing Bombay.		Books &c	Transportation	Binding				
Publication department						1000		
Dnyanodaya } Editor - 1200 Printing - 900 Binding 15. Newspapers 25. 40						2140		
Special for books for Bombay library						100		
				Sundry	50			
Marathi Almanac beside sales					50	100	3.340	
					Depository			
Nagar Bibles & Tracts		300	25		25	350		
Sirur " "		30	5			35		
Books for Theol. Class		100				100		
Mission report for '79					160	160	645	
Sátárá		30	5			35		
Pánchgani		20	5			25	60	
Sholápur.		40	6		6		52	4.097
VII. Medicines & Med. attendance		Medicines	Attendance	Dispensary	Peon			
Bombay, C. W. P.		15	75			90		
E. S. H.		25	100			125		
S. H. N. Compounder 200		400			120	720	935	
Nagar. Dr. H. 25 + L. B. 20		45				45		
R. A. H.		35				35		
						80	935	79.306

Medicines & med. attendance, continued

	Medicines	Med. At.	Misc.	Peon	80	935	79.306
Nagar							
R. H.	15	50			65		
Hospital assistant					100	245	
Sátárá H. J. B.	25						
Pánchgani S. R. H.	30					55	
Sholápur. C. H	20						
L. S. G.	15						
E. K. O. compounder 120				96		251	1.486
VIII. **Incidentals.** Bombay	Secular Agent	Postage	Exchange	Sundries			
C. H. P.	144	20		6	170		
E. S. H.	132	10			142		
S. H. H.		5			5	317	
Nagar S. B. H.		20	20	6	46		
L. B.		20		7	27		
R. A. H.	25	18		8	51		
H. O. B.		2	5	3	10		
R. H.		13		7	20	154	
Sátárá. H. J. B.	12			5	17		
S. R. H.	10				10	27	
Sholápur. C. H.		50					
L. S. G.		5					
E. K. O.		5				60	558

Total Rs. 81.350

L. Bissell. Sec.

Summary of the estimates for 1880.

	1879		1880	
1 Allowances to Missionaries	29.400	32.040		32.196
+ R. Winsor's –	2.640			
11. Native Agency – grants to churches	2.394		1.722	
Licentiates –	1.200		1.200	
Theol. Class – { Instructors –			2.160	
{ Students –	1.179	—	912	
Bible Readers –	6.429		6.684	
Bible Women –	1.722		2.004	
		12.924		14.682
111. Education – Nor. School	600		900	
Girls Schools	1.218		1.256	
Station Schools	2.690		3.277	
Boys learning trades –	100		200	
Common Schools	5.817		7.620	
Pundits –	1.795	12.220	1.565	14.818
IV. Buildings, rents &c	7.747		8.089	
Chapels	795		915	
New Buildings –	2.450	10.992	300	9.304
V. Tours & Traveling – Tours	1.870		2.004	
Changes for health, including rent of a house –	1.630		1.325	
Traveling on mission business	925	4,425	880	4.209
VI. Books & printing		3.231		4.097
VII. Medicines & Medical attendance		1.416		1.486
VIII. Incidentals, postage, exchange, &c.		547		558
		77.795		81.350
Supplementary estimates in 1879 –		2.340		
		80.135		
Excess of estimates over those of last year –		1,215		

E. E. – L. B.

eeting of Mahratta
Mission, Panchgani May 8-16, 1879

Rec'd July 10, 1879

Estimates

The Marathi Mission Estimates for 1881.

I. Allowances to missionaries.

	Personal	Children	Conveyance	Per month	For the year	District totals	Totals
Bombay - Rev. C. W. Park Rs	190	80	50	320	3.840		
" E. S. Hume	190	40	50	280	3.360		
Dr. S. F. Norris	110		50	160	1.920	9.120	
Ahmednagar - Rev. S. B. Fairbank	80	carrier	6 30	116	1,392		
Rev. L. Bissell	145	30	30	205	2,460		
" R. A. Hume	145	45	30	220	2,640		
" James Smith	145		30	175	2,100		
Ráhuri - Dr. W. O. Ballantine	80		30	110	1.320	9.912	
Sirur - Rev. R. Winsor	145	carrier 45	8 30	228	2.736	2.736	
Sátárá - " H. J. Bruce	145	45	30	220	2.640		
Panchgani - " S. R. Wells	145	45	30	220	2.640	5.280	
Sholapur - " L. S. Gates	145	30	30	205	2.460	2.460	29.508

II. Native Agency -

		Rate per mo.	Rent per mo.	For the year	Dist. totals	Depart-ment totals	Totals
Grants to Churches - Bombay	(1)	47	18	780	780		
Nagar South	(1)	7	½	90			
" North	(3)	21	1½	270			
" N. E.	(5)	35	2½	450	810		
Sátárá	(1)	10	1	132	132	1.722	
Licentiates - Nagar - Márutiráv Sángole		20	2	264			
Nagar West - Ráwaji Pawar		14	1	180			
Satara - Rev. Kásam Mahamad		40	5	540			
Sholapur - Bhiwaji Dárakoba		16	2	216		1.200	
carried forward Rs						2.922	29.508

	Per month	For the year	District totals	Department totals	Totals
Theological Seminary – Brought forward				2.922	29.508
Instructor – Rev. R. V. Modak	95	1.140			
Theol. Students – Six of last year	89	1.068			
Two new students –	30	360			
Removals & incidentals for another class –		130		2.688	
45 **Bible Readers** –					
Bombay – (3)	103½	1.242			
Rent		168			
A Mussulman Preacher	50	600	2.010		
Nagar City & South Dist. L. B. (6)		834			
Nagar West – **Pārner** – R. A. H. (6)		864			
Nagar North – Rāhuri – Dr. Ballantine (8)		1.092			
Nagar N. E. – Wadāle – S. B. F. (7)		996	3786		
Sirur – R. W. (5)		660	660		
Sātāra – H. J. B. (3)		480			
Panchgani – S. R. W. (3)		492	972		
Sholapur – L. S. G. (3)		612	612	8.040	
24 **Bible Women** – Bombay (3)			396		
Nagar City & South Dist. (5)		480			
Work among the high caste women. Mrs. Bissell.		240	720		
Nagar West – (2)			180		
Nagar North – (2)			156		
Nagar N. E. – (6)			540		
Sirur (4)			300		
Satara (1)			84		
Sholapur (1)			84	2.460	16.110
carried forward –					45.618

III Education-

	Per month.	For the year.	Districts.	Department totals.-	Totals
Normal School Students — Brot forward Rs		900			45.618
Teacher of English	25	300	1,200	1,200	
Girls Schools - at Nagar, Matron	60	720			
Pupils 600 - incidentals 140		740			
7 Teachers		480	1940		
Sirur girls school - Teacher	6	72			
Pupils, + incidentals incl. rent of house		161	233		
Sholapur - day-school for heathen girls	12		144	2,317	
Station Schools-					
Bombay - Teachers - Bábáji Shivaram	30	360			
Shewantibai	15	180			
a third teacher	25	300			
Pupils 300. incidentals 60		360	1,200		
Nagar City & S. Dist. - 2 teachers		300			
Pupils		250			
Nagar W. 200. + Nagar N. 250		450			
Teacher	14	168			
Nagar N. E.		300	1.468		
Sirur - Teacher 144, + Teacher of English	10 12	120 144			
Pupils, + incidentals		236	500		
Sátárá - Teacher, + teacher of Eng.	10 13	120 156			
Pupils + incidentals		170	446		
Panchgani - Teacher & pupils			254		
Sholapur - 2 Teachers	23	276	476	4.344	
Pupils		200			
Boys learning trades at Nagar			200	200	
R. A. H.				8.061	45.618

4

Education, continued -

Common Schools -	For the year	District	Department Total	Totals
Brt. forward -			8.061	45.618
Bombay - C. W. P. 2 teachers	537			
(incl. rent, removals & incidentals -				
E. S. H. 3 teachers (incl. re)	849	1.386		
Nagar, City & South - L. B. 10 teachers "		1.176		
Nagar West - R. A. H. 13 teachers "		1.374		
Nagar North - W. A. B. 11 teachers "		1.356		
Nagar N. E. - S. B. F. - 17 teachers "		2.064		
Sirur - R. W. - 4 teachers "		504		
Satara - H. J. B. - 5 teachers "		756	5 4	
Pánchgani - S. R. W. - 2 teachers "		288		
Sholapur - L. S. G. - 9 teachers "		1.152	10.056	
Pundits - Bombay, C. W. P. 240. + Clerk 240.	480			
E. S. H. 240 + Dr. N. 60.	300	780		
Nagar - S. B. F. 24. L. B. 60.	84			
R. A. H. 240. J. Smith 240	480	564		
Sirur - R. W. 180.		180		
Satara - H. J. B. 0 - S. R. W. 60		60		
Sholapur - L. S. G.		180	1.764	19.881

IV. Buildings, Rents, repairs, etc.

	Rents	Taxes	Repairs	Guards	For the year	District	Department Total	Totals
Bombay - C. W. P.	1.500	52	25	132	1.709			
E. S. H.		200	25	132	357			
S. F. N.	600							
Dispensary & School for do	720		10	120	1.450	3.516		
Nagar, City, Brick House L. B.		12	100	60	172			
" Mission House R. A. H.	12	18	50	60	140			
Carried forward, Rs					312	3.516		65.499

Buildings continued-

	Rents	Taxes	Repairs	Guards	For the year	Districts	Department	Totals
Brought forward					812	3.516		65.499
Nagar City - "Castle". Y. S.	360		50	60	470			
Nagar N., Rahuri W. O. B.		17	100	36	153			
" N. E., Wadále S. B. F.		4	200	36	240	1.175		
Sirur - R. W.		8		60	68	68		
Satara - H. Y. B.		7	75	60	142			
& Bhuinj		10		60	70			
Panchgani - S. R. W.		6	150	60	216			
Mahableshwar	24	10	75	72	181	609		
Sholapur - L. S. G.		15		144		159	5.527	
Chapels - Bombay Light &c. 24		64	125	60				
a second preaching place	250					523		
Nagar city & districts						153		
Sirur						73		
Satara & Mahableshwar						134		
Sholapur						75	958	
New Buildings-								
Dispensary at Byculla						3500		
new room for Marutirao, preacher						100		
New class room (300.) special reps. & wire fence for girls sch. at Nagar-						500	4.100	10.585

V. Tours & Traveling-

	Tents	Tours	agents	For health	On mission business	per year	Districts	Department	Totals
Bombay - C. W. P.		125	100	150	125	500			
E. S. H.		50		200	50	300			
S. F. N.		10		100	50	160	960		
Nagar S. B. F.	10	100	75	200	50	435			
						435	960		76.084

Tours &c continued.

	Tents	Mission Tours	Native agents*	Health	Mission Business	* for the year	Districts.	Department	Totals
						435	960		76.084
Nagar S. - L. B.	15	175	125	200	25	540			
" W. - R. A. H.	10	75	60	200	50	395			
" N. - W. A. B.	25	50	25	25	50	175			
" J. S.		50		200	25	275	1.820		
Sirur - R. W.	15	150	65	175	50	455	455		
Satara - H. J. B.	15	150	50	150	150	515			
Panchgani S. R. W.	15	150	30		125	320	835		
Sholapur - L. S. G.	10	100	50	150	50		360		
Rent of two houses at Health Station				600			600	5.030	5.030

VI. Books & Printing -

		Books	Sundries				
Bombay - Publication Department				1,000			
Dnyanodaya - Editor	1,200						
Dnyanodaya - Printing	900						
Dnyanodaya - Incidentals	40			2,140			
Marathi Almanac 50.			50	100	3,240	3.240	
Nagar City & districts		400	25		425		
Sirur, & Sholapur		75 75	10 10		170		
Satara & Panchgani		50	8		58	653	
The Mission Report					175	175	
Books for Theol. Students & library						150	
New edition Mar. Geog.				300			
do do " Arith. 3d part				200		500	4.718

Carried forward Rs 85,832

	Medicines	Sundries, attendance	Districts	[illegible]	Totals
VII. Medicines, & Medical attendance		Brot forward		Rs	85.832
Bombay - Ch. W. P. & Ch. S. H	40	175	215		
S. F. H. compounder 300. - peon 120.	300	420	720	935	
Nagar City & districts	110	100			
Hospital assistant for attendance upon native assistants & pupils in the schools.		125		335	
Sirur. & Sholapur	25 20	50 100		195	
Satara & Panchgani	55	50		105	1.570
VII. Incidentals -	secular agent.	Postage	Sundries	Districts	
Bombay -	276	35	6	317	
Nagar & districts	25	57	66	148	
Sirur 25. Sholapur 50				75	
Satara & Panchgani				29	569
Total					Rs 87.971

Supplementary Estimates -

Alterations to be made, & iron roof on the houses at Mahableshwar	Rs	5.500	
New Building for the girls school at Ahmednagar		6.000	Rs 11.500
Total including Supplementary estimates			Rs 99.471

L. Bissell
Secretary

for 1880

Recd June 28

Ahmednuggur.
22d Aug. 1870

Rev. Dr. Clark
My dear Brother.

I send you below the list of pastors in the Mahratta Mission, with the salary of each, & the amount paid by the churches for their support. This in most cases is only the approximate sum, but it is very near the average monthly receipts.

Name of Pastor -	Name of the church	Monthly Salary.	Paid by the church monthly.
Vishnu B. Karmarkar	Bombay	Rs 100.	Rs 20.
Rámkrishna V. Modak	Ahmed-nuggur	75.	26.
Gangarám L. Wágchowre	Kolgav	17.	4.
Wamirám Ahol	Rahuri	18.	3.3.
Vithobá Bhámbal	Gahu	15.	1.
Jáirám Bárse	Kendal	15.	1.
Kásam Mahomed	Khokar	35.	5.
Sáyojee Sawáirótwad	Panchgav	15.	2.
Laxaman Sálave	Chande & Shingave	15.	6.9.
Mahipatráv Anakáipagar	Dedgav	15.	5.7.
Hariba Gáikawád	Sonái	15.	3.10.

There are some small churches still without a pastor. These also contribibute to the Missionary in charge. The pastors also pay tithes to a "Sustentation Fund" from which the expenses of the "Union" for printing &c are defrayed (perhaps a tenth of the whole,) & the rest is paid into the Mission Treasury. The amount paid by each church last year as given in our printed Report, includes the tithes of the pastors.

Is the copy of estimates sent to Mr. Hazen as full as you wish? We have them written out in full on our books with the name of each man & his salary, (as I sent you in 1868 –)

I sent you by Book post some months ago a couple of books which were eaten by "white ants" – I think I have never referred to it before in a letter.

We are all in usual health –

Very fraternally yours

L. Bissell

We are earnestly looking for some notice of the sailing of Bro. Park & Bro. Winsor –

Schedule

Ahmednu

Aug. 22. 1879.

Rec'd Oc

880

Statistics of the Marathi Mission – 1872.

Ordained native Pastors –

Names –	Residence –	Salary	Part of Salary paid by the church –
Rámkrishna V. Modak,	Ahmednuggur.	Rs 75.	Rs 25.
Vishnu Bháskar Karmarkar,	Bombay.	100.	33⅓
Kásam Mahamadjee.	Seroor.	35.	11⅔
Gangárám Wághchawaré.	Kolgáv.	15.	7½.
Wanirám Dhol.	Ráhuri.	16.	8.
Vithu Bhámbal.	Gahu.	14.	7.
Jayarám Báraze.	Kendal.	14.	7.
Sayajee Ráthawad.	Páinchagáv.	14.	7.
Laxaman Chándekar.	Chánde.	14.	7.
Mahipati Amakaipagár.	Dedgáv.	14.	7.
Haribá Dagadubá.	Sonai.	14.	7.

Other statistics, the date of ordination, &c. were sent at the time the Annual Report was forwarded in February –

2. Names & Salaries of teachers in Seminaries -

Pastor Modak was my only assistant in the instruction of the Theological Class, for this he received no addition to his salary as pastor.

Girls (Boarding) School. Ahmednuggur -

Krishnarav, former teacher, is now employed as catechist (or preacher), & his salary (Rs 30.) is charged under that head. He still takes charge of the daily morning reading & prayers in the school. A pundit teaches Grammar, reading & writing for which he receives monthly Rs 10.

Bálu Bhagujee	(female teacher) "	5.
Áshá Náglu	do	5.
Sitá Bápujee	do in Primary Departmt	4.
Sitá Paraserám	do do	4.

3. Names & Salaries of Bible Women.

Names -	Station -	Salary -	Under the care of
Janábái -	Bombay -	Rs 6. -	Mrs. Harding
Gamábái -	Ahmednug^r.	15. -	Mrs. Bissell
Subhábái -	do	6. -	〃
Ahilábái -	do	5. -	〃
Rádhábái -	do	4½.	〃
Rádhábái 2^d -	do	5.	Mrs. Fairbank
Yamunábái -	Wadále	5.	〃
Drupadábái -	do	4.	〃
Gangábái -	do	4.	〃
Vithábái -	do	4.	〃
Jayábái -	Sholapur	5.	Mrs. Park
Bálubái -	do	4.	〃
Gangábái -	do	4.	Mrs. Atkinson

4. The amount raised for all Christian objects by the natives during the year.
This will not vary much from the sum given in the printed Report.
Say Rs 1950.

5. The sum given in the printed report is correct - Rs 1702.

6.— Amount from private sources. not passing through the Treasury of the Board, & expended in the Mission — about Rs1000. mostly spent for Bible women & schools.
No grants received from the Bible Society or Tract Society last year.

My dear Dr. Clark.

I send the above Statistics that you may have them just in the order requested in your letter of Jan. 23d. — though I think I have sent some of them before — It is not easy to keep track of all the irregular expenditures. especially when some of the brethren cannot themselves tell how much they expend — But in such case I have given the nearest approximation to accuracy within my reach —

Yours fraternally
L. Bissell

Mahableshwar }
April 1872 }

Mahableshwar, Apr. 1872
Rec'd June 3.
Statistics

Statistics of the Mahratta Mission of the A. B. F. M. for the year 1872.

Names of Native Pastors	Residence	Monthly allowance	From the Mission	From the Churches
R. V. Modak.	Ahmednuggur	Rs 75.	50.	25.
Vishnu Bhāskar.	Bombay	100.	$66\frac{2}{3}$.	$33\frac{1}{3}$.
Kásam Mahamadji.	Sirur	35.	$23\frac{1}{3}$.	$11\frac{2}{3}$.
Gangárám Wágchaware.	Kolgáon	15.	$7\frac{1}{2}$.	$7\frac{1}{2}$.
Wanirám Dhol,	Ráhuri	15.	$7\frac{1}{2}$.	$7\frac{1}{2}$.
Vithu Bhámbal.	Gahu	15.	$7\frac{1}{2}$.	$7\frac{1}{2}$.
Dhondibá Wágcharware.	Belápur	15.	$7\frac{1}{2}$.	$7\frac{1}{2}$.
Sadobá Jádhav,	Khokar	15.	$7\frac{1}{2}$.	$7\frac{1}{2}$.
Syájí Ráthwad.	Pánchegáon	15.	$7\frac{1}{2}$.	$7\frac{1}{2}$.
Laxaman Sálve,	Chánde	15.	$7\frac{1}{2}$.	$7\frac{1}{2}$.
Mahipatí Ankaipagár.	Dedgáon	15.	$7\frac{1}{2}$.	$7\frac{1}{2}$.
Jairám Bárse,	Shingave	15.	$7\frac{1}{2}$.	$7\frac{1}{2}$.
~~Waghobá~~ Haribá Gáyakawád.	Sonai.	15.	$7\frac{1}{2}$	$7\frac{1}{2}$.

Teachers in Girls School at Ahmednuggur.

	Krishna R. Sángole	Rs 30. per mo.
Females.	Bálubái	Rs 5. ~
	Ashábái	5.
	Sitabai	5.

{See also bottom of next page}

Names of Bible women. Station, & pay –

Gamabái. Ahmednuggur. Rs 15. per mo. (paid by Ladies in Eng.)

Ahilabái Lawarin, " Rs 5. per mo.

Subabai Ahmednuggur. Rs 6. per mo.

Zánkabai (at Mándogan but connected with Ahmednuggur Station – Rs 5, per m

Pritabai (at Mándogan but connected with ~~the~~ Ahmednuggur – Rs 6. 8. 0 per mo.

The above five under the direction of Mrs. Bissell –

Gangábai, Satara, under care of Mrs. Winsor. Rs 5. per m

Yamunabái. Near Wadále Rs 6¾. per mo.

Dripalabái " " 6. "

Gangabái " " 6. "

Vithabai " " 6. "

Ahilabai Bhágajee, Rahuri 6. "

Dripotabái Náráyan " 6. "

The above six are under the direction of Mrs. Fairbank.

Station School teachers } Shetiba Phakira. Ahmednuggur Rs 10. per m

Babajee Ramjee. " 9. " "

The amount raised by the native Christians during the year for all Christian objects is a little less than that reported last year - It may be put at Rs 1800 -

The contributions from foreign residents are reported by the Treasurer of the Mission to Mr. Ward - & also are printed in our Report - I have not the means of knowing the full amount here now.

The sums received from private sources which are not accounted for to the Treasurer are as follows,

Rs 250.	for five scholarships in the Girls School -
Rs 172.	Contributed by ladies residing here for the school -
Rs 180.	for the pay of Ganabai (the first Bible woman noted above)
Rs 602.	

The working force of the Mission now consists of:-

7 missionaries & their wives, one female assistant, 13 pastors, 4 licensed, & 7 other preachers, 21 Bible Readers (men) 32 teachers, 12 Bible-women, five female teachers,

5 Stations (occupied), 40 out-Stations

21 Churches containing 629 members

Theological Class of six in training seven months of this year.

Statistics of Mahratta Mission
for 1872.

Rec'd. March 18, 1873.

H. [illegible]

a June 1 E

VV

1878 Private Dispensary Acct. with American Missi

July.	By cash received in dispensary.	49-	9-	2			
Aug.	„ „ „ „ „	21-	15-	2			
Sept.	„ „ „ „ „	30-	6-	0			
Oct.	„ „ „ „ „	22-	11-	0			
Nov.	„ „ „ „ „	84-	4-	6			
Dec.	„ „ „ „ „	40	0-	0			
	„ „ Private practice	53-	0-	0			
	„ Bal from July acct.	161-	1-	7			
July	To purchase of Medicines				48-	5-	9
„	„ expenses				5-	0-	0
Aug.	„ E. S. Hume - printer & Medicine.				36-	3-	3
	„ R. R. charges & costs				4-	13-	0
	„ D. S. Kemp & Co				46-	8-	0
	„ Purchase of Medicine from State Dis. [illegible]				14-	6-	
Sept.	„ Carpenter for work - wood included.				7-	7-	3
—	„ Purchase of Medicine bottles				2-	4-	0
Oct.	„ Expenses & water - cleaning - disp.				12-	9-	6
Nov.	„ Special grant for Horse six months				40-	0-	0
	„ Miss Norris for Quinine.				8-	0-	0
	„ Coat for Peon.				4	0-	0
	„ Bissell. Boy for printing				3-	8-	0
Dec.	„ Bill for advertising				3-	2-	0
„	„ Expenses of assistant to Bombay.				19-	10-	9
	„ Horse cart & Sanga hire expenses.				20-	0-	0
		462-	15-	5	275	13	6

Amount brought forward.	462-	15-	5	275.	13.	6
Dec. To. Mr Banks for Receipt Book				12-	6-	
" Medical Journals				48	7-	
" Blank Book & Slate				1-	12-	
	462-	15-	5	338-	6	6
Cash in hand to bal acct				124-	8-	
R-	462-	15-	5-	462	15	-

Emma K. Ogden M. D.

Sholapur- Dec 30th 1878-

Medical Account 1879

Private Account-

121.

1878.	Bal from Jan. 1st 1878.	257-4-0.	
Jan.	By Cash received & collected from Private practice	100-1-0	
Feb.	" " " " " " "	44-0-0	
March	" " " " " " "	15-0-0	
"	" " from dispensary	5-5-0	
April	" " " "	3-0-0	
May	" " " "	6-6-0	
"	" " received at Hills " Private practice	10-0-0	
June.	" " from dispensary	10-0-0	
	451-0-0	451-0-0	
Jan	To Expenses in cloth & covering ceiling		11-0-0
Jan.	To Expenses in dispensary furniture & etc		69-3-2
Feb.	" H. S. Kemp & Co for Medicines		35-11-0
"	" Rev. C. W. Park. " "		3-11-0
"	" Expenses of Compounder from Nagar		4-11-0
"	" " " Puttamullah & wife from Poona		4-0-0
"	" H. S. Kemp & Co. for Medicines		23-11-0
"	" Postage on Medicines & Letters		2-0-0
"	" Freight charges to Cochin line		3-0-0
"	" Tin Cans for keeping Medicines		1-8-0
"	" Scales		1-0-0
March	" Prabhakar Kasker for services rendered at the Hills		30-0-0
"	" Postage on Medicines		8-0
"	" Repairs at dispensary		4-9-0
" 8-0-0	" Medicines. H. S. Kemp & Co.		2-0-0

June.	To Medicines. W. S. Kemp & Co.	12-7-0
"	" purchase of Towels for Dispensary	6-6-0
"	" Expenses when at Hills for water & cleaning Dispensary	3-6-3
"	" W. S. Kemp & Co. Enemas.	5-0-0
"	" Incidental expenses.	5-0-0
	251-14-5	
	" Medicines.	12-4-0
	" Loss when giving Bills	50-0-
		Rs 289-14-
	Cash in hand to bal.	161-1-
		451 0 -

1877

July	By Cash received & collected by private practice	30	2	0		
Aug.	" " " " "	1	0	0		
Sept	" " " " "	61	8	0		
Oct	" " " " "	23	0	0		
Nov	" " " " "	27	0	0		
"	Cash from Anna Fund for my work.	200	0	0		
"	" Glasgow " " "	100	0	0		
	Rupees	442	10	0		
July	To Expenses in Dispensary work.				6	4
Aug.	Medicines & daily Expenses.				58	9
Sept.	Freight on Medicines, Drugs Bills.				39	3
Oct.	Printing Cards & Instruments.				7	8
Nov.	Wire & Measure. Medicines, Frames.				71	4
Dec.	Freight charge for medicines.				1	10
					185	6
	Bal. in hand				257	4
		442.	10.	0.	442	10

Emma K. Ogden. M.D.

June.	To Medicines. W. S. Kemp & Co.	12-	7-	0
"	" purchase of Towels for Dispensary	6-	6-	0
"	" Expenses when at Hills for water & cleaning Dispensary	3-	6-	3
"	" W. S. Kemp & Co. Enemas.	5-	0-	0
"	" Incidental expenses.	5-	0-	0
	" Medicines.	12-	4	0
	" Loss when giving Bills	50-	0-	
		Rs 289-	14-	
	Cash in hand to bal.	161-	1-	
		451	0	-

251-14-5

1877

July	By Cash received & collected by private practice	30	2	0			
Aug.	" " " " "	1	0	0			
Sept	" " " " "	61	8	0			
Oct	" " " " "	23	0	0			
Nov	" " " " "	27	0	0			
"	Cash from Anna Fund for my work.	200	0	0			
"	" " Glasgow. " " "	100	0	0			
	Rupees	442	10	0			
July	To Expenses in Dispensary work.				6	4	0
Aug.	Medicines & daily Expenses.				58	9	0
Sept.	Freight on Medicines, Drugs Bills.				39	3	0
Oct.	Printing Cards & Instruments.				7	8	0
Nov.	Wine & [illegible]. Medicines. Frames.				71	4	0
Dec.	Freight charge for Medicines.				1	10	-
					185	6	0
	Bal. in hand				257	4	-
		442.	10.	0.	442	10	

Emma K. Ogden. M.D.

Parali dispensary
acct. with
Mahratta Mission
in 1877—

Bal. 257-4-0

50
10.
10.
8
25

25
8
33

Minutes of the Meeting of the Marathi Mission of the A. B. C. F. M. at Mahábleshwar, May 1872.

It was decided by circular that we anticipate the usual time of our yuly Meeting by 2 months, & meet at Mahableshwar in May. The Mission met in "Murray House" May 8th. All the members of the Mission now in India were present, namely Brn Fairbank. Bissell. Harding. Atkinson. Wells. Park. Winsor. It devolved on Br. Park to act as chairman. The minutes of the last meeting were read, also letters received from the Missionary House, Boston, since our last meeting.

The first half hour of each session was spent in devotional exercises; & at our first assembling a brief report was made of the work at the several stations since our last meeting. The Marathi sermon was preached by Br. Fairbank Sabbath morning (12th), & the Eng.

sermon by Br. Park in the evening of the same day. The sacrament of the Lords Supper was celebrated sabbath morning (19th) Brn Harding & Atkinson distributing the elements.

A part of three sessions was given to the General exercises assigned at our last meeting. And a conference was held on Thursday evening (9th) on the subject selected, "means of securing a more general participation & interest in public worship on the part of the congregation".

Br. Winsor was examined in accordance with the rules required by the constitution, & passed with an average mark of 6½ in all but the last three items — in which we recommend that he be examined at a future time.

The following eleven items of business, transacted by circular since our last meeting, were reviewed & approved.

(1) (Nov. 1871) Resolved that in view of the state of Br. Bruce's health, he be allowed to visit the Neilgherry Hills, & the Madura Mission at an expense of Rs 270.

(2) (Feb. 1872) That in view of the written opinions of Dr. Palmer of the Madura Mission & Dr. Silas D. Scudder of the Arcot Mission, concerning the health of Br. Bruce, we approve of his proceeding at once with his family to America.

(3) That the Treasurer be authorized to pay a sum not exceeding Rs 2000, to meet the expenses of Br. Bruce & family, proceeding by the Suez Canal route to England, & thence to America.

(4) That, as Br. Bissell is to be at Mahábleshwar during the coming hot season on the departure of Br. Bruce, he (Br. Bissell) take charge of the Stations at Satara & Mahableshwar, until the next meeting of the Mission.

(5) That the allowance to Miss Ashley be Rs $66\frac{2}{3}$. per month, & that she be allowed

for conveyance the sum of Rs 300. a year, or such part of it as she may need.

(6) That three sets of the books of Rev. W. Taylor, the Evangelist, be purchased for the Mission libraries at an expense of Rs 48.

(7) That the grant to the Seroor church to help in the support of their pastor for the current year, be two thirds of his present salary.

(8) That Râwâjee Apâjee be employed as teacher at Bange in the Loni District at Rs 6. per month.

×(10) That Br. Fairbank be allowed to expend the sum of Rs 160. for taking down the Mission house at Khokar & transporting the doors, windows, rafters &c. to Ahmednuggur – that Brn Fairbank & Bissell be empowered to fix the prices at which the above articles may be sold, & that Bâlâjee, Builder, be employed to sell them.

×(9) That Bâbâjee Ramjee be employed as teacher in the station School at Ahmednuggur at Rs 6. per mo.

(11) That such of the Bábhul (Acacia) trees on the Mission premises at Rahuri as interfere with ~~with~~ the cultivation of the land be sold at the highest market rate, to be removed at once by the purchaser, & that the gardener be allowed the proceeds of his cultivating the ground, he acting also to some extent as guard, & drawing water for the trees about the house, & the patch of ground that has supplied the missionary with vegetables.

The following Resolutions were passed at this meeting.

1. Res^d. That Br. Winsor be stationed at Satara.

2. That we approve of the plan for holding a general Missionary conference for India as suggested in the circular sent us from Allahabad, & if the proposed conference is held we will endeavor to send a delegate from this Mission.

3. That so far as practicable we

endeavor to secure the attendance of delegates from other Indian Missions at our October Meetings.

4. That the Secretary be instructed to correspond with the American Methodist Mission of Northern India, & with the American Mission in Jaffna, Ceylon, relative to the interchange of delegates at the annual meetings of the respective Missions.

5. That Art. 1. of the Regulations - (personal allowances) be amended by substituting for the clauses, "In the cities of the Deccan", &, "in the Rural Districts", the words, In the Deccan - leaving the allowances in the cities & Rural Districts the same; (subject to the approval of the Prudential Committee.)

6. That Art. 2. Sect. 6. of the Regulations, (allowance for pundits,) be amended by substituting the word thirty for "twenty".

7. That By-law 9. be amended by inserting the words, "with the funds, or in the name of the Mission" after the word "publication" where it first occurs.

8. That we adopt a scale of allowances for our Bible Readers, Common School teachers, & Bible women employed in the Deccan.

In the Ahmednuggur Districts the allowances to be as follows.—

To a single man	Rs 6. per mo.
" married "	Rs 8. " "
" do with one dependent. (child, or aged parent.)	Rs 9. "
& for each additional dependent –	Rs 0. 12. "
the whole pay not to exceed	Rs 13. 0. "
To an unmarried woman	Rs 5. 0. "

& allowance for dependents as above.

An additional allowance of one rupee per mo. for house rent when needed.

Station School teachers may be allowed an additional rupee per month.

Each male helper shall be allowed

in Sholapoor. Rs 1. more.
& in Satara. Rs 2. more
than the above rates.

9. That we grant to the village churches which have pastors Rs 7½. each towards the support of the pastor houserent included.

10. That Bhiwajee Dārakuba & Ramjee Tambatkar be allowed Rs 16. each, & Rs 2. for house-rent; & that the other members of the Theological Class be allowed Rs 14. each & Rs 1. for house rent.

11. That Yanabai be employed as Bible woman in Bombay under the care of Mrs. Harding, on a pay of Rs 6. per month.

12. That a new chapel be built at Sholapoor at an expense not exceeding Rs 2000. & that the Missionaries at that place be a Committee to raise this sum as far as possible through the native church.

13. That the doors, windows, & timbers of the old Pimplas Bungalow be used for

the new chapel at Sholapoor as far as can be with economy.

14. That the house built & owned by Laxaman Jiwajee in the Mission Compound at Sholapoor be bought by the Mission at a cost not exceeding Rs 75.

15. That we approve of the removal of native assistants as follows.-

Shetibá Gáikawád to Ahmednuggur.
Amrita Dárokubá to Wadále.
Haribá Bálájee to Belapoor.
Jayrám Shelake to Kendal.
Krishná Bhágoba to Pánchegáv.
Pándobá Powar to Wadále (Mahádev)
Gyánoba Malhari to Bámani.

16. That a grant be made to the Shingave (Tukái) Church from the appropriation for such purposes, to help them build a house for their pastor – the sum to be determined by Br. Fairbank, but not to exceed Rs 150.

17. That the yearly examination of our native assistants be made by local committees a few days before the July meeting

of the Mission, & that the results be reported at that meeting.

— that each Committee consist of two missionaries, or one missionary & another suitable person, & be appointed at the October meeting — the missionaries of each station having power to fill vacancies.

— that the list of subjects for the examination of the following year be prepared at the July meeting, & that the above Committees also examine the Reports of the assistants for the previous year.

18. That the missionaries at each station be a Committee to conduct the examination of the native helpers in the districts under their care next October.

19. That our native helpers be examined in July 1873 in the following studies. —

Theological Class Book, 13th Chapter.
Hist. of Maháráshtra, 6th chap. to end of the book.
Arithmetic, Interest, & extraction of the sqr. root.
New Testament, Epistle to the Philippians.

Reading *Modi* MSS. & writing Modi from dictation.

20. That the Girls Boarding School, & Candidates for the Normal School be examined a short time before the October meeting by a Committee appointed at the July Meeting. — & that Brn Bissell & Harding be the Com. to examine them this year.

21. That Brn Fairbank & Harding be a Committee to prepare for publication a new Marathi Hymn & Tune Book.

22. That the following scheme of General exercises be adopted for our next October Meeting. —

English Sermon by Br. Wells.
Marathi Sermon by Br. Bissell.
Exegesis by Br. Winsor.
Essay on some theme to be selected by the writer — Br. Fairbank.
Old Test. lesson 139th Psalm.
New Test. " Col. 2:15th verse & onward —
Plans of Sermons on the subject, "The prayer of Faith."
General Marathi exercise under the direction of Br. Harding.

Subjects for Conferences, "Personal holiness" to be opened by Br. Harding, "Immediate results in missionary work" to be opened by Br. Atkinson.

23. That the afternoon of each day during the Session be devoted to the above general exercises (with the exception of the sermons,) until they shall have been completed; the business sessions of the Mission to occupy the forenoon only of such days.

24. That Kashibai, Bible woman at Satara be dismissed from Mission service at the end of May inst.

25. Br. Bissell was chosen to act as member of the Financial Committee for the current year.

26. That the following estimates for 1873 amounting to Rs ...... be approved.

27. That the above minutes be approved & a copy of them be sent to the Missionary House in Boston.

L. Bissell

Secretary

Mahratta Mission, 1872

Rec'd July 1.

[illegible]

Minutes of the meeting of the Marathi Mission of the A. B. C. F. M. at Ahmednuggur Oct. 23d to Nov. 5th 1872.

The Mission met at the "Castle" Oct. 23d at 9½ A.M. – All the members of the mission now in India were present, namely, Brn Fairbank, Bissell, Harding, Atkinson, Wells, Park, & Winsor. Br. Bowen was also with us one week. It devolved on Br. Wells to act as Chairman. After the reading of the minutes of the last meeting, a statement was made by each of the missionaries respecting the work in his district since our last meeting.

Each morning session was commenced with a prayer meeting. The English sermon was preached by Br. Wells Saturday evening (Oct. 26th) & the Marathi sermon by Br. Bissell on the morning of the next day. The Annual meeting of the native christians was held from Oct. 31st till Nov. 4th, & the exercises were of unusual interest. The sacrament of the Lord's Supper was celebrated sabbath afternoon (Nov. 3d) Br. Harding & Pastor Kasambhai administering the elements. The General exercises assigned at our last meeting were gone through with, & two sessions were given to conference on the subjects of "Personal Holiness", & "Immediate Results in Missionary work".

Rev. H. Jackson, a delegate from the American Methodist Mission in the North-West Provinces, was with us during one week, & one evening was spent in hearing from him some account of the work in the district of country occupied by his Mission. The following minute was adopted.- That we tender our hearty thanks to the American Methodist Mission of the N. W. P. for accepting our invitation to send a delegate to our meeting. We have greatly enjoyed our christian & social intercourse with the Rev. H. Jackson, & have been interested in hearing from him of the work of our brethren in another part of India. Our sympathies are with them in their work, & we pray that the "Great Head of the Church", in whom we are all one, may abundantly bless their labors.

The "Annals" of the Mission for 1870 & 1871, as prepared by the secretary were read & approved.

The examination of Br. Winsor was held, in the three points which were laid over at our last meeting, & he passed with an average mark of 7.

The ladies present at this meeting having been appointed a Committee to conduct the "Preliminary examination" of Miss Ashley in Marathi, the examination was held, & she passed with an average mark of 8+.

The following Resolutions were passed:-

1.- That Br. Harding be our delegate to the Missionary Conference at Allahabad, & that he be appointed to prepare a paper to be read at the conference on the subject proposed by the Committee of Arrangements, namely: "The Native Church, & the best means of making it self-supporting, self-governing, & self-propagating."

2.- That Pastor Modak also be appointed a delegate to the conference, & that the Mission supply his pulpit for five weeks in his absence, & that he be allowed Rs100. for his expenses - this being the sum required for 2^d^ class fare to Allahabad & back.

3.- That in view of the increased cost of building the new chapel at Sholapoor, the Building Committee be allowed to use special donations received for that purpose in addition to the Rs2000. asked at our last meeting.

4.- That Brs Fairbank, Atkinson, & Wells, with their families, & Mrs. Park be allowed to spend the next hot season at Mahableshwar.

5.- That the Theological Class be assembled for a term of study next year commencing April 1st.

6.- That a "Children's Department" of four pages be added ~~to~~ as a monthly Supplement to the Dnyanodaya, & be placed in the editorial care of Mrs. Park.

7.- That notes on the Epistle to the Philippians to be prepared by Br. Park, be refered to a Committee consisting of Brn. Bissell & Bowen, & if approved be printed as a supplement to the Dnyanodaya, & that Shâhu Dâjee be allowed to spend two weeks at Sholapoor for the purpose of making the translation, & that 500 copies of the notes be printed.

8.- That the 250 unbound copies of our Tune Book be utilized by interlining hymns & adding the new tunes selected by the Committee on Hymn Books - also that an edition of 1000 copies of the Hymn book as prepared by the Committee be printed at the Ed. Soc. Press.

9. That Prabhákar Bálájee, teacher at Bombay be allowed to commence a course of study with the "Bombay Medical Mission", his support being provided for from private funds.

10. That Bhujan Laxaman be transferred from the list of teachers to that of bible Readers, & that the school among the Leather-workers in Sholapoor be in charge of Devaráv.

11. That Vishwas Aliba be employed as teacher at Mándogan from the first of Jany next.

12. That Anajee Patekar be placed under the care of Br. Winsor for employment in the Satara District.

13. That Rawajee Chokoba be employed as teacher at Bhuing from the 1st of January next.

14. – Ahilabai, wife of Bhágobá Dehade,

be employed as ~~teacher~~ Bible woman at Rahuri.

15. – That Bábájee Ghátage be dismissed.

16. – That Laxaman Ráwajee of Sholapoor be allowed a teacher in Hindusthani for ten months at Rs 2. per month.

17. – That a grant of Rupees one hundred be made to the Dedgáv church to help in rebuilding their chapel which fell during the rains.

18. That the missionaries in each District be the Committees for the examination of helpers in their respective Districts next July.

19. That the missionaries at Ahmednuggur be a Committee to select in Decr from the candidates for the normal School those to be admitted the coming year – the number not to exceed fifteen.

20. That the same Brethren be a Committee to inquire into the desirability & cost of removing the arches in the Ahmednuggur chapel & substituting pillars –

– also (a Com.) on re-building some of the rooms on the Mission premises in Ahmednuggur.

21. – That the following schedule of general exercises be adopted for our next meeting.

English Sermon by Bro. Winsor.
Marathi do " Harding.
Essay " Park.
Exegesis " Atkinson
Marathi Lesson under the direction of Br. Bissell.

Old Test. lesson, Mal. 1st chap. – Br. Park.
New Test. " Col. 3. " Br. Fairbank.
Plans of sermons on 2 Cor. 5:17.
Conference on "the social life of the Missionary", to be opened by Br. Wells.

22. – That the following be the officers of the mission for the coming year. –
Secretary & Annalist, Br. Bissell
Treasurer, Br. Harding – Librarian Br. Fairbank
Financial Com. Br^{n} Harding, Fairbank & Atkinson
Editor of the Dny^{a} Sháhu Dájee.

23. – That a Report of the Mission for 1872 be prepared from the Reports of the Brethren, (to be forwarded to the Secretary on or before Jan. 6th 1873.) & that the Secretary with Brn Fairbank & Harding be a Committee to prepare it for the press; & that 400 copies be printed.

24. – That the above minutes be approved, & a copy of them sent to the Missionary House in Boston.

L. Bissell. Secy

of the Mahratta Mission

Oct. 23. 1872

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ans Dec. 17,

Minutes of the Meeting of the Marathi mission of the A. B. C. F. M. at Mahábleshwar, May 7th & 19th 1873.

The Mission met at Murray House May 7th 10 A.M. - All the members of the Mission now in India were present - namely, Brn Fairbank, Bissell, Harding, Atkinson, Wells, Park, Winsor. It devolved on Br. Winsor to act as Chairman. After the introductory devotional exercises, a statement was made by the brethren respecting the progress of the work in their respective districts.

The meetings for business, & for the Genl exercises were held on alternate days. The Marathi sermon by Br. Harding, & the Eng. sermon by Br. Winsor, were preached on Sabbath the 11th, & the Sacrament of the Lords Supper was celebrated on the morning of the 18th, Brn Bissell & Park distributing the elements.

The General exercises assigned at

on last meeting were taken up in order; an essay on "Punishment" was read by Br. Park, & an exegesis of Rom. 5:12-14. by Br. Atkinson. A conference was held on "the social life of the Missionary". The annals of the Mission for 1872, as prepared by the Secretary, were read & approved.

The following Resolutions were passed at the meeting, or approved as previously passed by circular.

1.—Resolved. that donations amounting to Rs 1350, having been received in this country for the enlargement of the chapel at Ahmednuggur, the enlargement be made, it being understood that such part of the balance as is not obtained here may be asked in the estimates for 1874.

2.—That Dájibá Yaganáth & Krishnaráo Sángale exchange places of labor for one year— that the pay of

Krishnaráo in Bombay be Rs45. per mo., & the pay of Dajiba in Ahmednuggur be Rs35. per mo. — the allowance for rent remaining the same as at present in each place.

3.— That Sonajee of Ráhuri be allowed to join the Theol. Class & pursue the rest of the course of study with them — & that his allowance be Rs12. per mo.

4.— That Kashináth, recently baptized in Bombay, be employed as teacher of our school in that place from the 1st of April, on a pay of Rs12. per mo.

5.— That Balavant Chimaji be employed as Bible Reader at Chámbhárgondé from the 1st of July next.

6.— That Náráyan Bálájee Thorat be employed as teacher in the Sholapoor District from March 1st under the direction of Br. Atkinson.

7.— That Nánákabái Rawarin & Pritábai (widow of Jairám Shelake,) be employed as Bible women at Mándogon in the Kolgáo District.

8.— That Gowtají Káshibá Bárase be employed as teacher at Ráhuri from the 1st of April.

9.— That Rádhá Apájee be employed as teacher at Jeur from Jan. 1st ..73.

10.— That Ráwají Powar, licentiate at Bhiring; be stationed at Newáse until our Oct. Meeting.

11.— That Shripati Balál, teacher of the Station School at Sholapoor, be dismissed from the service of the Mission for immoral conduct.

12.— That Záibái, Bible woman at Sholapoor, not having given satisfaction in her work be dismissed.

13.— That the Secretary correspond with the Missions of the London Missionary Society of Southern India, & of the Church Missionary Society of Madras relative to the interchange of delegates at the annual meetings of our respective missions.

14.— That Br. Park be appointed to

correspond with the Am. Bib. Society, & the Am. Tract Society of N. York.

5.— That the following arrangement for the Dnyanodaya be adopted.-

(1) That after July 1st 1873 it be published weekly, & that each issue contain 12 pages, (the increased expense for the current year to be provided for from lapsed appropriations.)

(2) That the day & place of publication be decided on by Brn. Harding, Park, & Shāhu Dājé.

(3) That Br. Park have editorial charge of the Eng. Department— & that Shāhu Dājé be manager of the paper, & have editorial charge of the Marathi Department.

(4) That the finances of the paper be in charge of Br. Harding.

(5) That after the 1st of Jany 1874, the subscription price of the paper to natives be Rs 2. per annum.

(6) That after Jan 1st '74 the Childrens' monthly Supplement be 8 pages each no.— That

it be sent free, as heretofore, to subscribers to the Dnyanodaya, but to those who may desire it separately, it be furnished at 4 ans. per annum.

(7) That 1000 copies of the first issue in July (1873), be printed, & the extra copies be widely circulated through the mails & otherwise; & that to all new subscribers obtained within 6 mos. the paper be furnished for Rs 2, to the end of 1874.

(8) That the editors be allowed to expend this year Rs 12. & next year Rs 25. in advertising & extras.

16. – That, it being desirable to make some special effort to reach & influence the Eng. speaking natives of this country, Brn Harding & Park be a Committee, (with power to add to their number at discretion,) to consider the plan of providing a course of Eng. lectures, arrange & assign a proper series of subjects, & make all needed arrangements, pecuniary &

otherwise, for the delivery of the lectures in such cities of this Presidency as may seem desirable, & for their publication afterwards.

17. – That in order to encourage the growth of a vernacular christian literature, a committee be appointed to collect money for prizes, not to exceed in the aggregate Rs 200, to be offered for the best three Marathi books of at least 150 pages each, (similar to those of the Theol. Class Book,) prepared by any native christians; the prize to be awarded by the above mentioned Committee under such conditions as they may see fit to announce.

That Bro. Fairbank be chairman of the Committee, that Capt. G. A. Jacob be invited to serve as the second member, & that the third member be some native brother, not himself a competitor, to be selected by those already named. – That the Committee prepare a notification of the prize to be published as soon as possible in the Dnyanodaya. Satya Dipiká, & Gospeller.

18. – That Br. Harding be allowed to build a preaching place on the plot of ground owned by the Mission, near Vishnupunts' house, out of the appropriations for Bombay this year.

19. – That Brn. Winsor, Wells, & Fairbank be a Committee to ~~select~~ procure a preaching place at Mahableshwar, & secure donations from the Residents to meet the expense of the same.

20. That the Brick house at Ahmednuggur be rented to Mr. Haig at Rs 25. per mo. – subject to resumption on 4 mos. notice. – & that two months rent be allowed him for the book cases left by him in the castle.

21. – That Br. Fairbank be appointed to attend the examination of the normal school next October.

22. – That the long vacation of the Girls school at Ahmednuggur be in the months of April & May.

23. That we subscribe for 20 copies of the Report of the Allahabad Conference with statistical tables, at Rs 3½ per copy.

24. – That the "Notes on the Epistle to the Philippians" be furnished to subscribers to the 'Dnya at 4 ans. per copy.

25. – That Sect. 2 Art. 1st of our constitution be amended so as to read the 7th of May instead of "the 2d Wedy in ~~of~~ July" as at present.

26. That Res 6. passed at our meeting in July 1870 be rescinded.

27. That our Genl Exercises next October be as follows.

(1) Eng. Sermon by Br. Atkinson,
(2) Mar. " " Park.
(3) Essay by " Wells.
(4) Exegesis by " Bissell.
(5) Marathi lesson selected & led by Br. Fairbank

Brot over		Rs 3.778.	38.145.
Grants for Pastors houses —		800.	
New buildings —		1275.	
		5.853.	
Chapels - Guards —	492.		
" Repairs —	341.		
Enlargement (See Res. 1st)	350.	1183.	7.036.
5. Tours & traveling -			
Missionary tours		1075.	
Assistants do		625.	
Repair of tents —		175.	
		1875.	
Traveling for health	650.		
do Mission busin.s	775.	1425.	3.300.
6. Books & printing -			
Report for 1873 —		100.	
New Hymn book —	1000.		
" & Tune " —	500.	1500.	
Dnyanodaya - Editor	1200.		
Printing, & peon	938.	2138.	
Almanac for 1874 —		250.	
Other books - binding, etc. transportation, care of Deposits —		1137	5.125.
7. Medicines & medical attendance			720.
8. Incidentals, Secular Agents	100.		
Drafts, postage, messengers	265.		365.
Total		Rs	54.691.

L. B.

stimates of Mahratta Mission
1872 & 1873.
Recd July 7th.
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Minutes of the meeting of the Marathi mission of the American Board at Ahmednuggur, Oct. 1873.

The Mission met Oct. 15th. All the members of the mission now in India were present. – namely, Brs. Fairbank, Bissell, Harding, Atkinson, Wells, Park, Winsor. It devolved on Br. Atkinson to act as chairman. At the morning sessions the first half hour was spent in devotional exercises. The Mar. Sermon by Br. Park was preached Sabbath morning, Oct. 19th. Br. Atkinson was excused from preaching the Eng. sermon on account of ill health. An Essay was read by Br. Wells on sanctification; & an exegesis of John 20:17, by Br. Bissell. A part only of the other genl. exercises were gone through with, on account of the pressure of other business. Two evenings were devoted to conference on the subjects previously chosen, namely "Personal influence in missionary work", & "The relation of the mission & of missionaries personally to native assistants."

The annual meeting of the native christians was held from the 23d to the 26th, & the sacrament of the Lord's Supper was celebrated on the last date. Brn Bissell & Vishnupunt distributing the elements.

The "final examination" of Miss Ashley was conducted by a committee of the mission, & she passed in all the subjects assigned her with an average mark of 8¾.

The following Resolutions were passed.

1.– Resd That the Bombay Tract Society having asked Br. Park to become their Secretary, & he having intimated his willingness to accept the position, we approve of his engaging in this work, & of his removing to Bombay early in 1874 for this purpose.

2.– That the personal allowance of Miss Norris in Bombay be Rs80. per mo.

& Rs 50. per mo. (the regular allowance incl. wheel tax.) for conveyance when needed.

3. – That the Girls' School at Ahmednuggur be placed in the charge of Miss Ashley.

4. – That the Secretary correspond with Dr. Clark with reference to sending out a lady to be associated with Miss Ashley, & take charge of the Girls School, thus leaving Miss Ashley free to engage in Zenana work.

5. – That Brn Fairbank & Bissell be a committee to inquire into the deficit in the salaries of certain of the native pastors, & to arrange for relief when it seems necessary.

6. – That from the 1st of January 1874. the grant to the Satara Church for the support of their pastor be Rs 10. per month (incl. house rent.)

7. – That a special grant of Rs 500. be asked of the Prudential Committee for putting an iron roof on the chapel at Satara.

8. – That Anajee B. Kshirsagar of the the Theol. Class (recently licensed) having received & accepted a call to become the

the pastor of the Solapur Church; we approve of his becoming pastor of the church in that place.

9. – That Bhiwajee Dárakubá Kharabas of the Theol. Class (recently licensed,) be stationed at Shrigondi in the Kolgáv district.

10.– That Sonájee Chandrabhán Makásare of the Theol. Class (recently licensed,) be stationed at Bársee, & that his pay be Rs14. per month.

11.– That Ráwajee Powar, licentiate, & Dagadu Bárse, teacher, be stationed at Newáse.

12. – That Dagadubá Zaidhav of the Theol. Class be placed under the direction of Br. Fairbank.

13. – That Sambhajee Bapu Áidhav be employed as teacher in the Sholapur eastern District.

14. – That Balawant Chimajee be employed as Station School teacher at Sholapur.

15. – That Dewajee Mayajee be stationed at Wálki.

16.– That Rághobá Khandoba Chándekar & Maghajie Govind Makasare of the normal School be employed as teachers under the direction of Br. Fairbank.

17.– That Keru Sadoba Suryawansh, & Sadu Bápu Kálokhe of the Nor. School be placed under the care of Br. Bissell for employment in the Loni & Kolgav districts.

18.– That Sáwalyá Sakarám Sinde of the Nor. School be employed in the Satara district under the care of Br. Winsor.

19.– That the volume of Christian Biographies (about 200 pps. 12 mo.) now in preparation by members of the Mission, be published as the first of a "Library Series;" & that the Am. Tract Soc. of New York be asked for a grant of money & cuts for the publication of the series as required.

20. – That a Marathi Almanac for 1874 of about 40 pps be published, & that 500 copies be printed at the Bombay Education Soc. press; to be sold at retail

the pastor of the Solapur Church; we approve of his becoming pastor of the church in that place.

9.– That Bhiwajee Dárakubá Kharabas of the Theol. Class (recently licensed,) be stationed at Shrigondi in the Kolgáv district.

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19.- That the volume of Christian Biographies (about 200 pps. 12 mo.) now in preparation by members of the Mission, be published as the first of a "Library Series;" & that the Am. Tract Soc. of New York be asked for a grant of money & cuts for the publication of the series as required.

20.- That a Marathi Almanac for 1874 of about 40 pps be published, & that 500 copies be printed at the Bombay Education Soc. press; to be sold at retail for 1 an. each, but furnished to Colporteur at 6 ans. per dozen — & that Brn Harding & Park be the Committee of publication.

21. — That 100 copies of the recent 12 mo. editn of the New Test. be purchased (bound in paper.) for re-binding with our new edition of the Mar. Hymn book.

22. — That our Geography with the use of the plates, be offered to the C.V.E. Soc. for printing a new edition.

23. — That Brn Harding & Park be a Com. of the Mission (with power to add to thei number from Europeans & natives,) to inquire into the character of the books issued from native presses, many of which are said to be of an injurious character, & some positively vile; & to report upon the desirability of proceeding with the prosecution of the publishers & vendors of such literature.

24. — That the Secretary write to the Secretary to Government asking that the Missionaries & native pastors in our connection not yet licensed to solemnize marraiges

may receive such license.

25.— That the Brethren at Ahmednuggur be a Committee to select from the candidates for the Nor. School there to be admitted next year.

26.— That Br. Park be allowed to charge Rs15. a year for periodicals for use as editor of the Dnyanodaya.

27. That the following be the officers of the Mission for 1874.—

Secretary — Br. Bissell
Treasurer — Br. Harding
Fin. Com. — Brn. Fairbank
Harding
Atkinson
Librarian — Br. Fairbank
Editors of the Dnyanodaya — Br. Park & Sháhu Dájee

28.— That the following order of General Exercises for our next meeting be approved. namely, Eng. Sermon by Br. Atkinson & Br. Bissell — Mar. Sermon by Br. Wells, Essay by Br. Winsor, Exegesis by Br. Fairbank, Mar. Lesson led by Br. Harding — Old Test. lesson new Test. lesson, & Skeletons of Sermons as adopted at our last meeting; conference on the subject, "What is our duty as missionaries to the European & Eurasian population around us"? led by Br. Park.

29. That a Report of the Mission for 1873 be prepared by the Secretary from reports of the brethren, to be forwarded to him on a before the 6th of January 1874; & that 400 copies be printed.

30. That the above minutes be approved & a copy of them be sent to the Secretary of the Board in Boston.

L. Bissell
Secretary.

Recd. Dec. 8, 1873.

Love 5

Minutes

of the meeting of the Marathi Mission
of the A. B. C. F. M.
at Mahableshwar. May 7th – 13th 1874.

The mission met in Wood Cottage. May 7th at 10 A. M. All the members of the Mission now in India were present. namely Brn Fairbank. Bissell. Harding. Atkinson. Wells. Park. Winsor. It devolved on Br. Bissell to act as Chairman. & Br. Park was chosen Clerk of the meeting. The first half hour of each of the successive sessions was spent in devotional exercises as usual, & at the first session those exercises were immediately followed by the customary statements from the different missionaries, respecting the work in the several districts. Brn Harding & Winsor were chosen a Business Committee, & in accordance with their recommendation, the forenoon sessions were devoted to business, & the afternoon sessions. except those of the 11th & 12th, to the General exercises. The English sermon was preached by Bro. Atkinson on Monday evening, at 6 oc. in Murray House, & Br. Bissell's sermon was postponed. The Marathi sermon by Bro. Wells was preached on Sunday

A. M. the 10th inst. Bro. Winsor was excused from reading the essay assigned to him, on account of pressure of duties which had interfered with its preparation. The two Bible lessons were also deferred. Bro. Fairbank read an exegesis on Col. 2: 11.12. The Marathi exercise was held, plans of Marathi sermons presented, & the conference on the subject assigned, led by Bro. Park, held according to programme. Br. Bissell read the Annals of the Mission for 1873 which were approved.

The following Resolutions were passed, or approved as having been previously passed by circular:

1.- Resd. that Bro. R. Hume, on his arrival in the country be stationed at Ahmednuggur.
2. That Krishna Bhāgaji Gáikawád be transferred to Sholapoor as Station School Teacher.
3. That Bhikajee Bhuzajee Hiwále be employed as teacher under the direction of Bro. Fairbank from June 1st 1874.
4. That Mankoji Somaji Dedage, Bápuji Mámá Adhav, & Rághobá Khandobá be employed as teachers under the care of Bro. Fairbank

from January 1st 1874.

5. That Balavant Chimaji be placed under the charge of Bro. Bissell until our Oct. meeting.

6. That owing to contemplated changes in the arrangement of the force in the district. Bálubai, Bible woman, of Sholápur be dropped from the list of Bible women from April 1st 1874.

7. That Hirobá Tombre, Bible reader at Satara. be dismissed from Mission service on the ground of inefficiency in his work from June 1st 1874.; & that he receive three months pay beyond that time.

8. That Dagaduba Jádhav, for marrying a second wife by Hindu rites, & Laxaman Shelake for abetting the same, be dismissed from the employ of the mission.

9. That the pay of Sonaji Makasare of Bársi be raised from Rs14. to Rs15.

10. That Brn Bissell & Park be a Committee to draft an appeal for re-inforcements, of which 100 copies shall be printed for the special use of the missionaries.

11. That we most heartily favor the plan of Prof. J. M. Seelye's returning to India for the purpose of laboring among the educated

natives; & that Brn Harding & Park be a committee to extend him our cordial invitation to that effect.

12. That as the Mission has heard, with great sorrow, that some of the native agents are beginning to indulge in the use of intoxicating liquors, a letter which has been approved by the Mission, be translated into Marathi, & printed copies be forwarded to all the mission helpers, & that extra copies be furnished to our pastors for distribution among their church members at their own discretion.

13. That Brn Fairbank & Harding be a committee to attend to the revision & publication of another edition of our Geography.

14. That two editions of the "Bulbul", a collection of Children's Hymns prepared by Mrs. Bissell, be printed; one of 400 copies with the tunes, the other of 1000 copies without the tunes – Mrs. Bosanquet having given a special donation for the former – & that Br. Harding be a committee

to see both editions through the press.

15. That the new Marathi Hymn book (just issued,) be sold at 10 annas per copy. the same bound with the New Testament at 14 annas. & that 2 annas commission be allowed to Colporteurs.

16. That any of the vernacular publications of the Mission be furnished to the Bombay Tract Society at half the selling price.

17. That Rs 25. per month be asked in our estimates. for the support of five Colporteurs.

18. That the Treasurer be authorized to subscribe for a dozen copies of new edition of Rev. Bábá Padmanji's Marathi-English dictionary on behalf of the mission. (Rs 4. each.)

19. That Br. Bissell be appointed to examine the Normal School in October.

20. That Br. Winsor be allowed to charge in his account the sum of Rs 50. under the head of "Traveling on Mission business", over & above his appropriation for that purpose.

21. That half the rent of the Brick house be remitted to Mr. Haig. on occasion of his absence for more than a month consecutively.

22. That Art. II. of the Regulations, Section (2) clause (6), namely, "for conveyance in the Deccan Rs 25 per month," be amended so as to read, "Rs 20 per month" – subject to the approval of the Prudential Committee.

23. That the following be the list of subjects for the examination of our native helpers in July 1875:

Theological Class Book	Chap 15.
Barth's Church History	" 3 & 4.
Arithmetic, Part II	pps. 20 – 28.
Scripture Lesson – Genesis	Chaps. 12 – 20.
Reading Modi MSS. at sight	
Writing Modi from dictation.	

24. That the Old & New Testament lessons be dropped from the list of our General Exercises, & that the following be the order for the next meeting:

English sermons	Brn Bissell & Fairbank.
Marathi do	Bro. Winsor
Essays	Brn Winsor & Atkinson.
Exegesis.	Br. Harding.
Critic on exegesis	Br. Bissell
Marathi lesson	Br. Park
Conference	Br. Wells, leader –

Subject. "Should the 'Congregation system' of South India be introduced into our Mission"?

25. That the following estimates for 1875. amounting to Rs 58,962. be approved.

26 That these minutes be approved, & a copy of them be sent to the Secretary of the Board in Boston.

(Signed). C. W. Park.
Clerk of the meeting.

Summary of estimates for 1875.

		Personal.	Chil- Rs 15. each	Con-vey-ance.	Total for a month +	allowance for the year. +		
I. Allowances -								
Bombay -	Rev. C. Harding 2 ch	Rs. 175	30	50	255	3060		
	Rev. C. W. Park	175	30	50	255	3060		
	Miss Norris	$83\frac{1}{3}$		50	$133\frac{1}{3}$	1600	7.720	
Ahmedr.	Rev. S. B. Fairbank	145	75	30	250	3000		
	" L. Bissell	145	60	30	235	2820		
	" R. A. Hume	145		30	175	2100		
	Miss Ashley	$66\frac{2}{3}$		30	$96\frac{2}{3}$	1160	9,080	
Satara.	Rev. S. R. Wells	145	30	30	205	2460		
	" Re. Winsor	145	15	30	190	2280	4,740	
Sholapoor.	" W. H. Atkinson	145	60	30	235	2820	2,820	24.360
II. Native Agency -								
1. Grants to Churches for support of					Pastor - +			
	Bombay 1 ch.				65	780		
	Ahmedr. Dists. 12 chs.				149	1788		
	Satara 1 ch				10	120	2,688	

2. Licentiates –		2.688	24.360
2 in Muggur	396		
2 " Sholapur & Barsi	612	1008	
3. Bible Readers – (Men)			
1 in Bombay	724		
14 " Ahmedr North & E.	1806		
7 " " South & W.	1380		
3 " Satara & Bhuinj	495		
2 " Sholapoor & Bársi	363	4.788	
4. Bible women –			
1 in Bombay	120		
9 " Ahr N. & E.	729		
6 " " S. & W.	504	1.353	9.837
III. Education –			
1. Students in Normal Ahmedr school		600	
2. Girls School. Ahmedr		910	
3. Station Schools –			
Teachers for six schs.	~~[illegible]~~ ~~1820~~ 1005	2325	
Pupils in 4 schs. 300 × 4, + 1 sch. 120	1320	~~[illegible]~~	
4. Common Schools			
Ahmedr N. & E. Dists. 29 teachers	3,468		
" S. & W. " 8 "	870		
Satara 2 "	300		
Sholapur 2 "	261		
Bársi 2 "	294	5.193	
(Total for schools		9.028	
5. Pundits – Bombay 410. Ahr 660.	1070		
Satara & Bhuinj 360. Sholapoor 180.	540	1610	10.638
			44.835

	Taxes	Rent	Guard	Repairs			
IV. Buildings. rent. repairs. &c						Rs	44.835.
1. Bungalows							
Bombay { C. H.	300	40	132	150			
Bombay { C. W. P.		180			802		
Ahmedr { N. & E. – S. B. F.	27	480	60	75			
Ahmedr { S. & W. – L. B.	23	12	108 60	50 150	1045		
Satara & Mahabr R. W.	14		156	325	495		
Bhuinj – S. R. W.	10		60	100	170		
Sholapur – W. H. A.			72	100	172	2684	
2. Chapels –							
Bombay			60	70	130		
Ahmedr { N. & E. – S. B. F.			96	135			
Ahmedr { S. & W. – L. B.			130	87	448		
Satara & Mahabbshr			84	35	119		
Sholapur			60	10	70	767	
3. New Buildings – Pastor's house at Wambori.					250		
Rebuilding servants houses, Bombay –					300		
Houses for helpers – Pārner & Shrigondi					650		
do do Sholapoor & Bārsi					400	1600	5.051

V. Tours & Traveling –	Fairbank	Bissell	Harding	Atkinson	Wells	Park	Winsor	Hume	Miss A.	Miss N.		
Mission business –	75	75	100	75	100	100	100	75		50	750	
For Health –	500	100	200	150		50			100	100	1200	
Tours by the Missionary	300	250	25	150	100	100	200	100			1225	
Tents –	25	20		100	75	150	10				380	
do Native Helpers	150	225	25	75	25	75	75				650	
											4205	
Delegates to Other Missions											200	4.405
												54.291.

VI. Books & Printing.			~~44.835.~~
Dnyanodaya - Editor	1200		54.291.
Peons 18 x 12	216		
Printing	800		
Newspapers	15	2231	
Almanac 200, Mission Report 125		325	
Geography & Atlases	300		
& other books	200	500	
Purchase of books & papers for library 250			
Transportation 120		370	
Colportage		300	
Depositories - Nuggur	50		
Satara 12, Sholapur 6	18	68	
Binding for library		70	3.864
VII. Medicines & Med.l Attendance			
Bombay 50, Nug.r 225,	275		
Satara 75, Bhing 20.	95		
Sholapoor	150		520
VIII. Incidentals			
Secular agents 72 + 25		97	
Postage, & drafts, Bombay		45	
Nuggur 100, Solapur 15.	115		
Satara 15, Bhing 5.	20	180	
Telegrams		10	287
Total		Rs	58.962.

Mahratta Mission
May, 1874
Rec'd July 20.
Estimates

Copied.

Minutes of the meeting of the Marathi Mission of the A. B. C. F. M. held at Ahmednuggur. Oct. 21st to Nov. 5. 1874. There were present at this meeting Brn Fairbank, Bissell. Harding. Wells. Park. Winsor, & Br. Bowen. Br. R. A. Hume & wife reached Ahmednuggur Oct. 31st during the meeting. Br. Atkinson was prevented from coming by the illness of his wife.

It devolved on Br. Fairbank to act as Chairman. The first half hour of each morning session was spent in devotional exercises. At the first session, after the reading of the minutes of the last meeting. Statements were made by the brethren of the progress of the work in their several districts.

An Exegesis of James 4: 5 was read by Br. Harding; & an Essay on "abnormal justification" by Br. Winsor. The Marathi lesson was conducted by Br. Park. A conference was held on Friday evening (23d) led by Br. Wells, on the subject "Should the 'Congregation System' of Southern

India be introduced into our mission?" The Marathi sermon for criticism was preached by Br. Winsor Sabbath morning (25th), & an English sermon by Br. Bissell the same evening. Another Eng. sermon was preached by Br. Fairbank on the evening of Sabbath Nov. 1st.

The examinations of the Normal School of the C. V. E. Society, & of the Station Sch. & Girls' School of the mission, were attended during the meeting. A large number of candidates for the Normal School were also examined by a Committee of the mission, & a few were selected for admission.

The anniversary meetings of the native Christians were held Oct. 29th to Nov. 1st. The attendance was large, & the interest well sustained. The presence of three native brethren of the Free Church of Scotland. Revs. Náráyan Sheshádri, Dhanji-bhái Nowrajee, & Bábá Padmanjee, & their addresses added much to the interest & profit of the meeting. The Sacrament of the Lord's Supper was celebrated on the afternoon of Sabbath Nov. 1st, Br. Bowen & Pastor Vishnupunt taking the lead of the services.

The following Resolutions were passed during the business sessions of the meeting.

1. Resd. that Dr. Ballantine, on his arrival in the country, be appointed to the Rahuri & Khokar Districts.
2. That the Secretary be instructed to look for a suitable site for a lecture room & dormitories for the use of Theological Students, & to obtain an estimate of the probable cost of the buildings.
3. That a special appropriation of Rs100. be asked for Br. Winsor to enable him to take his family to the health station.
4. That Br. Winsor be allowed to charge in his account the balance amounting to Rs 290. for the new chapel at Mahábleshwar.
5. That Laxaman Ráwajé (licentiate) until our next meeting, be stationed at Ahmednuggur under the care of Bro. Fairbank; & that from the 1st of Jan. next his pay be Rs 20 per month.

6. That Balawant Chimajee be continued under the care of Br. Bissell.

7. That Vithu Dájibá Sansáre be employed as teacher at Chánde — & that Ráchu Hanawant Gorade, Honajee Kánhobá Amolik, Krishna Shivaram Thorat, Johán Shezol, & Joseph Gundiba Hiwále, be employed as teachers under the care of Br. Fairbank; the last named from Sept. 1st.

8. That Balawant Govind be employed as Bible Reader under the direction of Br. Park.

9. That Rabhajee, blind singer with Pastor Kásambhai, be allowed Rs 7. per month from appropriations for assistants tours.

10. That the present arrangement for the salaries of native pastors be continued another year. (See Res. 5th of Oct. 1873.)

11. That a Report of the mission for 1874 be prepared by the Secretary from the reports of the brethren to be forwarded to him immediately after the close of the year; & that 400 copies be printed.

12. That the brethren at Ahmednuggur

with Mr. Haig be a Committee to select from the candidates for the Normal School those to be admitted next year.

13. The officers of the mission for the coming year were elected as follows.—

Secretary. Br. Bissell.
Treasurer. " Harding.
Financial Com. Brs. Harding. Fairbank.
Atkinson.
Librarian. Br. Fairbank.
Editor of the Dnyánodayá. Br. Park.
Marathi Editor. Sháhu Dájee.

14. The General exercises for our next meeting were assigned as follows.—

Eng. Sermon by Br. Harding.
Mar. do " " Atkinson.
Essay by Br. Atkinson (deferred)
do " " Bissell.
Exegesis by " Park.
Critic of " " Fairbank.
Mar. Lesson led by Br. Wells.
Conference " " Winsor - subject, "value of indirect labors in the missionary work".

15. Br. Winsor having presented his plan for an "Industrial School" at Satara; the following minute was adopted:— It is the opinion of the mission that Br. Winsor has erred in issuing a prospectus, virtually committing the mission & the Board to pecuniary assistance in behalf of the proposed school, before consulting them. At the same time we recognize Br. Winsor's sincerity, & earnest desire to do good in this undertaking. We therefore recommend that he be allowed to complete the buildings already begun, & carry on the school, with funds contributed for the purpose in this country.

16. That the above minutes be approved & a copy of them be sent to the Secretary of the Board in Boston.

L. Bissell
Secretary.

Rec'd Dec. 14.
Ack'd May 8,

Minutes of the meeting of the Marathi Mission of the A. B. C. F. M. held at Ahmednuggur. Oct. 20th to Nov. 2d 1875.

There were present at this meeting Brn Fairbank, Bissell, Harding, Bruce (returned from America Oct. 16th,) Atkinson, Wells, Park, Winsor, R. A. Hume, Ballantine, & E. S. Hume (arrived Oct. 16th,) Miss Ashley, Miss Norris, Miss Anderson, also Br. Bowen of Bombay, & Brn W. P. Barker & G. W. Seiler of the American Pres. Mission, Kolapoor. The families of all the brethren of the mission were also with us. There were thus eleven missionaries & fourteen ladies of our own mission, or 25 adults & 25 children.

It devolved on Br. R. A. Hume to act as chairman. The first half hour of each morning session was spent in devotional exercises. At the first session, after the reading of the minutes of our last meeting, statements were made by the brethren in regard to the progress of the work in their several districts.

An Exegesis of 2 Kings 13: 20, 21. was read by Br. Park, & an Essay on "Congregations of nominal Christians", by Br. Fairbank. The Marathi Lesson was conducted by Br. Winsor. Two evenings were given to Conferences on the following subjects. – 1st "Relations of the missionary to native pastors", led by Br. Atkinson. 2d "The character & limit of the Theological education required for our native preachers", led by Br. Bissell.

The Marathi sermon for criticism was preached by Br. Bissell, Sabbath Oct. 24th, & an English sermon by Br. R. A. Hume on the evening of the same day; another Eng. sermon was preached by Br. Wells, Sab. evening Oct. 31st.

The anniversary meetings of the native Christians occupied the last four days of Oct., & on Sabbath the 31st the Sacrament of the Lord's supper was celebrated, Br. Harding & Pastor Modak conducting the services.

The "final examination" of Br. R. A.

Hume & Ballantine as to their progress in Marathi was held, resulting in an average mark for Br. Hume of 8 7/10. & for Br. Ballantine 7 9/10. (10 being perfect.)

The sessions of the mission were held in the bungalow of the Collector of Ahmednuggur, he being absent & having kindly placed his house at our disposal for use during the meeting. The following minute was adopted with reference to this.—

That the Secretary write to H. B. Boswell Esq. Collector of Ahmednuggur, heartily thanking him for the use of his bungalow, which has contributed so largely to our convenience & comfort during this meeting.

The following resolutions were passed at this meeting.—

1. Res^d that we approve of Br. Atkinson & family visiting America in the early part of next year, on account of the failure of Mrs. Atkinson's health.
2. That we approve of Br. Fairbank sending his son Henry to America with Br. Bissell.

3.– That Br. Harding be transferred to Sholapoor, taking charge of the work there from the 1st of January next.

4.– That Br. Park have charge of our station work in Bombay from the 1st of January next.

5.– That Br. Bruce be stationed at Satara, & that he have charge of matters pertaining to the church there, the city school, & the district west of the Poona & Kolapoor road.

6.– That we approve of the pastoral relation of Rev. Kasam Mahamadjee with the church at Seroor being dissolved, & that he be transferred to Satara, & be employed under the direction of Br. Bruce.

7.– That Br. R. A. Hume be stationed at Ahmednuggur, & have charge of the southern & Western districts, also of the Girls School at Ahmednuggur, & that Sonajee, licentiate, & Vithaldas, Bible Reader be placed under his direction – all from the 1st of January next.

8.– That Br. E. S. Hume be stationed for the present at Ahmednuggur.

9.– That Dr. Ballantine have charge of the Rahuri & Khokar districts.

10.– That Br. Gates on his arrival in India be stationed at Sholapoor, with permission to spend the hot season at the health station if desirable.

11. That Br. Fairbank & family be allowed to spend the next hot season at the health station of Khandala.

12.– That Br. Fairbank have charge of matters pertaining to the church at Ahmednuggur from the 1st of Jany. next.

13.– That Brn. Fairbank, R. A. Hume, & Ballantine be a committee to arrange in regard to the deficit in Pastors salaries in the nuggur districts next year.

14.– That we cordially approve the proposition of Mr. Haig, superintendent of the Ahmednuggur normal school, to raise the standard of examination for admission to that school, in accordance with his letter of Oct. 11th to the mission.

15.– That the brethren at Ahmednuggur with Mr. Haig be a committee to select the students to be supported by the mission in the Nor. School next year.

16.– Miss Anderson having made a statement to the mission respecting her health & the work of the Girls School, the following minute was adopted.– That we deeply sympathize with Miss Anderson in regard to the state of her health, but we hope that she will continue her efforts to acquire the language as her strength admits, & at the same time take such classes in the school as she can conduct, looking forward to the entire charge of the school as soon as she is able to undertake it.

17.– That Br. Bruce be allowed to take the large Khokar tent to Satara, & to provide himself with two small tents at an expense not to exceed Rs 75.

18.– That Dr. Ballantine be allowed to purchase a bichoba & hospital tent at an expense not to exceed Rs 100.

19.– That Br. Wells be allowed to charge Rs 40. per month for rent of a house at

Páichgaon from the 1st of Oct. inst.

20.– That Vithoba Shinde be transferred to the Bombay Medical Mission for two years, they providing for his support.

21.– That the pay of Balavant Govind be as follows – in the Kōnkan half more than Nuggur rates, & in Bombay one sixth more than in the Konkan.

22.– That Dajiba Sakaram & Krishná Bhágolá be employed under the direction of Dr. Ballantine, the former as Bible Reader, & the latter as teacher.

23.– That Ragonáth Dagadobá be employed as teacher in the Sholapoor District.

24.– That Gyánobá Gaik, teacher having failed to pass the regular examination be dismissed from mission service with pay to Dec. 1st – & that Yohán Shezol be dismissed for immoral conduct.

25.– That our native helpers employed in the distant stations be allowed to attend the annual meeting at Ahmednuggur once in three years at mission expense.

26.– That the 1st Prize book entitled Family Friend be published at the Anglo-Vernacular press" under the direction of Br. Park – funds for this purpose having been received from friends in this country – the edition to contain 1000 copies, & the price to be 4 annas per copy.

27. – That a Marathi Almanac for 1876 be published – the edition to contain 1500 copies, & the price to be 2 annas per copy.

28. – That the Secretary prepare a report of the mission for 1875 from the reports of the brethren, including an abstract of the operations of the year, statistical tables, donations, &c. filling 8 to 12 pages; & that 500 copies be printed.

29. – A Committee on Changes in the Dnyanodaya having recommended the following alterations, they were adopted.

(1.) That the Dnyanodaya should devote more space to decidedly religious articles especially adapted to native Christians. "The Illustrated Christian Weekly" is suggested as a model. At least four pages should be devoted to this kind of matter.

(2.) To make room for the above. (1) generally restrict English to two pages. (2) condense notices of Govt. appointments, limiting to Bombay, Nuggur, Sholapoor, Satara, & perhaps other very important changes. (3) condense epitome of news, omitting references to distant places.

(3.) The English articles should in the majority of cases be on religious & moral subjects. then, other subjects in the order of their importance should be social, educational, & political.

(4.) Great pains should be taken to make the Marathi articles short & pithy.

(5.) Occasional illustrations if possible.

(6.) Assistance should be given the Marathi editor in the way of regular contributions by missionaries & others.

30. That the municipality of Ahmednuggur having given us permission to lay a branch pipe from the city aqueduct to convey water to the mission premises; such pipe be laid, & a small receiving reservoir be constructed at an expense not to exceed Rs 250. & that the brethren at Ahmednuggur be a committee to see the work done.

31.— That, an application having been made by the native "Union" for a site on the mission premises for a Rest-house, answer be returned that we do not think it advisable that such a building should be built there.

32.— That, Br. Bruce having presented to the mission two electrotype plates for a new heading for the Dnyanodaya, we accept them with thanks.

33.— That the following be the order of ~~our~~ general exercises at our next meeting.
English Sermon by Br. Park.
Marathi " " Bruce.
Essay " Harding
Exegesis " Winsor
Marathi Lesson " Ballantine
Critic of exegesis " E. S. Hume
Conference on "Sunday Schools" led by Br. Fairbank

34.— The following officers were elected for 1876— Secretary & Annalist, Br. Fairbank — Treasurer Br. Harding — Fin. Com. Brn. Fairbank, Harding & Bruce — Dnyanodaya Eng. Editor Br. Park, Marathi Editor Shahu Dajee.

35.— That the above minutes be approved, & a copy of them be sent to the Secretary of the Board in Boston.

L. Bissell, Sec.

Ahmednuggur, Oct. 26. 1875.
Rec'd Dec. 13.
Dec. 22

Minutes of the Meeting of the Marāthi Mission of the A.B.C.F.M., held at Mahābaleshwar from the 5th to the 11th of May, 1876.

There were present during this meeting Brn Fairbank, Harding, Bruce, Wells, Park, Winsor, R.A. Hume, Ballantine & L.S. Gates (arrived 28 Dec 1875) —also Miss Dr Norris & Miss Anderson, as well as Mrs Harding, Mrs Bruce, Mrs Park, Mrs Winsor, Mrs Ballantine & Mrs Gates - Mr J.S. Haig, Principal of the C.V.E.S. Normal School at Ahmednagar, was present, at our invitation, as a corresponding mem It devolved on Br Park to act as Chairman.

The minutes of the last meeting, Letters from Dr Clark, the Annals & circulars acted on since the last meeting were read, & reports were made by the Brethren of the work in & interesting matters pertaining to their respective districts.

The Marāthi Sermon was preached by Br Bruce in the Bazar chapel, Sunday Morning, 7th May, & the English Sermon by Br Park in the Murray House in the evening of the same day. The Essay was read by Br Harding Monday afternoon, on "Limitations of the Divine Foreknowledge" (the theory being stated & refuted). The Conference on "Sabbath Schools" conducted by Br Fairbank was held Monday Evening - The Marāthi Lesson

31.– That, an application having been made by the native "Union" for a site on the mission premises for a Rest-house, answer be returned that we do not think it advisable that such a building should be built there.

32.– That, Br. Bruce having presented to the mission two electrotype plates for a new heading for the Dnyanodaya, we accept them with thanks.

33.– That the following be the order of ~~our~~ general exercises at our next meeting.
English Sermon by Br. Park.
Marathi " " Bruce.
Essay " Harding
Exegesis " Winsor
Marathi Lesson " Ballantine
Critic of Exegesis " C. S. Hume
Conference on "Sunday Schools" led by Br. Fairbank

34.– The following officers were elected for 1876 – Secretary & Annalist, Br. Fairbank – Treasurer Br. Harding – Fin. Com. Brn. Fairbank, Harding & Bruce – Dnyanodaya Eng. Editor Br. Park, Marathi Editor Shâhu Dâjee.

35.– That the above minutes be approved, & a copy of them be sent to the Secretary of the Board in Boston
L. Bissell. Sec.

Ahmednuggur, Oct. 20, 1875.
Rec'd Dec. 13.
Dec. 22

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The following items of Business were transacted in the course of the meeting.

With reference to Dr Clark's letter of 2d Nov. 1875, on Reductions, the following Resolutions (Nos 1-13, with the included Memoranda,) were passed.

1. That we accede to the reduction of ten per cent in our personal allowances, as therein proposed. But we would record our opinion that had the circumstances of the Missionaries been thoroughly understood by the Prudential Committee, this reduction would not have been proposed; & that after the expiration of the present year it should not be continued.

Amount of redu

Rs3

2. That we accept the offer of Mr Urquhart of the Baptist Church, Bombay, to employ one of our preachers for a year or two, & that Rāwaji Pawar, licentiate, be offered him for this purpose.

3. That Rāwaji Apāji Gāyakawād & Bābāji Rāmji Gāyakawād be transferred to the C.V.E.S. (at Mr Haig's request) to teach in the Normal School.

4. That the following additional teachers asked
for 1876, be disallowed; viz. One to assist in the Ahmed-
nagar Station School, one for Jeûr, one for Sonigaum Nā.,
One for Pimplas, two in Nagar South Districts, & one at
744. Solāpūr – & also that the two additional Bible Women
144. be disallowed.

5. That Rāyājī Gawalē, Bible Reader, Gawājī Barsē
teacher, & Rāwajī Sathe teacher (at Bhuinj) be dismissed
67 from our Mission Service.

6. That the allowance to Dājibā Jagannāth be only
120. Rs 25 per month from 1st Jan 1876.

7. That Devarāw Māyājī be allowed only Rs 5 per
87. month for the year 1876.

8. That the allowance to Rev Kāsambhāī for a cart
144 for 1876, be disallowed.

9. That Kāshināth Koshē & his wife Jānābāī be
transferred from Bombay to Seroor; he being allowed
Rs 10 per month & she to be employed in the Munici-
44 pal Girls' School at Seroor.

10. That the following reductions be made in the
allowances for pandits. S.B.F. 40. C.H. 25 – W.H.A. 75, C.W.P. 150
30. R.A.H. 100 W.O.B. 160. Miss M.A. 150 –

11. That the following reductions be made in the
allowances for buildings – At Bombay C.H. 100 – Ahmedr.
Repairs R.A.H. 50, Wadale & Newase 40. Rahuri Chapel 175.

& Repairs at Satara 100. 465.

12. That the following reductions be made under the head of Books & Printing. Annual Report 75 Extra Books 200. Almanac 200, Depositories at Satara 6. Ahmednagar 24 Bombay (binding) 20. 525

Memo. Vithobā Shinde, having been transferred to the Medical Mission; & Yohān Shezol & Gyānobā M. Gāyakawād, having been dismissed at the October meeting, their pay will lapse. – 420

Also, by Mr Harding's removal to the Dakhan, his personal allowances will be diminished by some Rs 300. 300

Summary. The Entire Reduction to be made, comparing the sums allowed with our Estimates, is Rs 15.792
But from this subtract sums afterwards allowed
viz. Miss Ashley's Conveyance 600 C.W.P's Rent 240. .840
14.952
And add Rents S.R.W 480 & H.J.B (516+60=) 576,
& Kāsambhāi 132 which he wd. have recd from his church
had he not been removed to Satara 1.188
Making the Total to be provided for 16.140
Reductions. Panchgani House disd. 5.100
10% of the allowances of Missionaries. 3.540
Total of items in Resolutions 2–12 & Mems. 4.671 13.371
Leaving still to be provided for Rs 2.769
Of this Rs 1200 have been provided by donations 1200
for this purpose – & still thereby left Rs. 1569

13. Res.^d that, Considering the fact that, the premiums on the Bills of Exchange sent by Mr Ward & sold for the expenses of this mission in 1876, will amount to (probably) Rs 6000 or more, we request the Prudential Committee to allow the remaining deficit of Rs 1569 to be made up out of the premiums thus accruing

14. That all allowances for Guards of Chapels used for school houses, be discontinued –

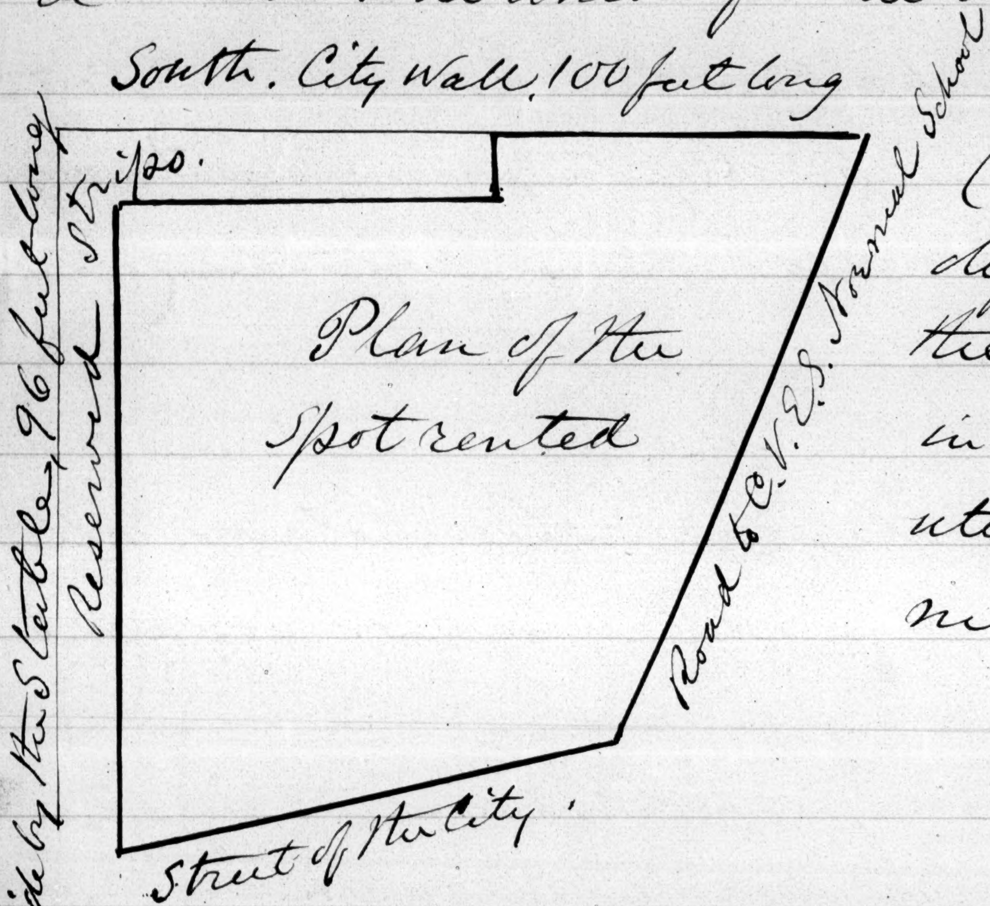
15. That, after the 1st of Nov 1876, a fee of one anna per month, be collected from each scholar of all our schools, unless specially exempted for a sufficient reason.

16. That we approve of Br Atkinson's taking the Suez Canal Route on his way to America & spending two or three months in Southern Europe for the health of his family, & that Br Harding & he be a committee to arrange for their passage.

17. That Br Bruce be allowed to charge Rs 43 per month, for the rent of his house at Satara – the whole amount paid for the house & some furniture being Rs 45.13.4 –

18. That a Plot of Ground on the Mission Premises at Ahmednagar, west of the Stable, be rented to the Ai-kya (Native Christian Union) at one anna a year for the purpose of building a Rest-House on it.

viz. that, reserving a strip of land ten feet wide next to the Stable, & a strip twelve feet wide on the South Side, the rest of the ground West of the Stable, be rented to the "Union" for the above purpose.


South. City Wall. 100 feet long
Strip 20.
side by the Stable, 96 feet long
Reserved
Plan of the Spot rented
Road to C.V.E.S. Normal School
Street of the City.

(This is an entirely different site from the one we disallowed in Res. 31 of the Minutes of our last Oct. meeting.)

19. That Brn Park, E.S. Hume & Harding, be a committee to make full inquiries with regard to selling the present Mission House in Byculla Bombay, & securing another elsewhere, — to report to the Mission at as early a date as practicable.

20. That Br Park be allowed to ask, in the estimates for 1877, for Rs 300 for the purchase of tents.

21 That Dr Ballantine be allowed to sell the school house at Kendal, or to pull it down & store the timbers, as shall prove advisable.

22. That Rs100 be put in the Supplementary estimate

for 1877, to refund to Pastor R.V. Modak, half of the Extra expenses he incurred in travelling for health this year.

23. That a Marāthī Almanac for 1877 be prepared & published under the supervision of Br Park; the Ed. to be of 2000 copies, & the price be two annas a copy, the cost of the Edition not to exceed Rs 550.

24. That the First Part of our Arithmetic, as prepared by Br Fairbank, 36 pp 12mo, be printed under his superintendence – the Edition to consist of 1000 copies, & the cost of the Ed. not to exceed Rs 100 – the price to be one & a half annas a copy.

25. That Br Park be appointed on a committee to examine the Girls' school at Ahmednagar & that Rev J. Small of the Free Church Mission, be requested to act on this committee.

26. On the suggestion of Mr Haig, Br Fairbank was appointed to act as a member of the Examining Committee for the examination of the C.V.E.S. Normal School, in Oct. next –

27. That Rāzobā Mahādobā be employed as catechist under the care of Dr Ballantine from 1 Jan 1877.

28. That Mārthābāī Yohān Shezol be employed as a Bible Reader at Khokar, under the care of Dr Ballantine from 1 Jan 1877.

29. That the following be the List of Subjects for the examination of our Native agents in July 1877.

Theological Class Book 17th Chapter
Barth's Church History 5th "
Arithmetic. The New First Part.
Scripture Lesson Genesis Chaps. 31–40 incl.
Writing Modi from Dictation
Reading Modi Mss at Sight.

30. The General Exercises for the Oct meeting 1876 were appointed as follows. The English Sermon by Br Wells, The Marathi Sermon by Br Fairbank. The Essay by Br E.S. Hume, The Written Exegesis by Br Winsor, & criticised by Br E.S. Hume (deferred from the present meeting). A Disquisition by Dr Ballantine, criticised by Br R.A. Hume. The Marāthi Lesson led by Br Bruce. Two conferences. One on "How large a portion of his time & strength should a missionary devote to preaching to the heathen?" conducted by Br Gates. The other, on "The proper use of technical theological terms in Bāzār preaching" conducted by Br Harding.

31. That the allowance for each child in Bombay be Rs 20 (instead of 15) per month, subject to the approval of the Prudential Committee.

32. That the appended List of Estimates for

1877 amounting to Rs 70.264 & the Supplementary Estimate amounting to Rs 2800 be approved, & a copy be forwarded to the Prudential Committee by the Secretary.

List of Estimates for 1877.

I. Allowances to Missionaries	Personal	For child.n	Conv.ce	Per month	Per Year	Totals	
Bombay. Rev C.W. Park	175	(2) 40	50	265	3180		
Rev E.S. Hume	175	(1) 20	50	245	2940		
Miss S. Norris M.D.	100		50	150	1800	7920	
Ahmednagar S.B. Fairbank	145	(4) 60	30	235	2820		
Rev R.A. Hume	145	(1) 15	30	190	2280		
Doct. W.O. Ballantine	145		30	175	2100		
Miss M. Anderson	80		30	110	1320	8520	
Satara. Rev H.J. Bruce	145	(3) 45	30	220	2640		
Rev R. Winsor	145	(2) 30	30	205	2460		
Rev S.R. Wells	145	(3) 45	30	220	2640	7740	
Solāpūr Rev C. Harding	145	(3) 45	30	220	2640		
Rev L. S. Gates	145	(1) 15	30	190	2280	4920	29.100
II. Native Agency. Grants to Churches.							
Bombay Church				65	780	780	
Ahmednagar North West.							
Rahuri Church				7½	90		
Gahū "				7½	90		
Khokar "				7½	90		
Satral "				7½	90	360	
	Carried forward					1140	29.100

Brought forward				1.140	29.10
Ahmednagar North East.		Per month	Per Year		
Chāndi Church		7½	90		
Dedgāw "		7½	90		
Singawē Tūkāū's Church		7½	90		
Panchegāw "		7½	90		
Sonai "		7½	90		
Ahmednagar "		50	600	1.050	
Ahmednagar South					
Kolgāw Church		7½	90	90	
Sātārā Church		10	120	120	
Solāpūr Church		0		0	
				2400	
Licentiates	Monthly Rates	Per Year	Totals		
Ahr. Mārūtirāw R. Sāngalē	13+1	168			
Sonāji Cha. Makāsarē	14+1	180	348		
Sātārā Kāsambhaw Mahammadji	35+5	480	480		
Solāpūr, Bārsi, Bhiwāji Darkoba	16+2	216	216	1.044	
Bible Readers					
Bombay Krishnarāw Sāngalē	50+10	720			
Balawant Govind Bharshankar	15¾+4	237			
Removals	2	24	981		
Ahmednagar North-West					
Dājībā Sakharām Bharshankar	9+1	120			
Bhawānibā Mhankāl	6+1	84			
Shiwarām Shindē	10½+1	138			
Abāji La. Wāgchaūrē	12¾+1	165			
Carried forward		507	981	3.444	29.10

	Monthly Rates	Per Year	Totals		
Brought forward		507	981	3.444	29.100
Haribā Rā. Sālawè	9¾+1	129			
Sakharam Tribhuwan	12+1	156			
Phakirbā Dedagè	8+1	108			
Rāzobā Mahādeba Gāy'd	6	72			
Removals	1	12	984		
Ahmednagar North-East					
Sidobā Govind Hiwālè	14+1	180			
Apāji Gāyakawāḍ	9¾+1	129			
Sakharām G. Bhārshankar	8+1	108			
Bhawānibā Ba. Gāyakawāḍ	11¼+1	147			
Shivarām Ar. Thorāt	8+1	108			
Vithobā Ke. Gāyakawāḍ	10½+1	138			
Harkobā Dehadè	10½+1	138			
Removals	1	12	960		
Ahmednagar South					
Vithaldās Chābūkswār	13+1	168			
Dājībā Jagannāth	25+4	348			
Chimāji Dho. Uzagarè	10+1	132			
Ambāji Gunāji	11¼+1	147			
Dhondibā Saptāl	11¼+1	147			
Dājibā Sālawè	9+1	120			
Rāmji Rayāji Tāmbatkar	16+2	216			
Kashināth Gopal Koshè	12+1	156			
Lakshmanrāw Shelakè	8+1	108			
Removals	1	12	1554		
			4.479	3.444	29.100

	Monthly Rates	Per Year	Totals		
Brought forward			4479	34444	29.10
Sātārā E. Tukārām Nathāji	14+1	180			
Removals	1	12	192		
Sātārā West					
Dhanāji Dho. Saptāl	10+1	132			
Rabhāji	9+1	120			
Removals	1	12	264		
Bhūinj - Haribā Gyānda Gay..	12½+1	162			
Sayāji Tukārām Paṭulē	11¾+1	153			
Removals	1	12	327		
Solāpūr Bhujan Lakshman	12¼+1	159			
Gūlāb Singh	13¾+1	177			
Removals	2	24	360	5622	
Bible Women.					
Bombay Vithābāī Rāmji	9	108	108		
Ahmednagar Northwest					
Dripatābāī Nārāyan	6+1	84			
Sagunābāī Dewaji	5+1	72			
Kamalābāī Kānhobā	5+1	72			
Marthābāī Yohān	5+1	72			
Sārazābāī Vithobā	5+1	72			
Removals	1	12	384		
Ahmednagar North East.					
Yamunabāī Nimbāji Bhār..	6¾+1	93			
Gangābāī Gyānobā Chandkar	6+1	84			
Dripatābāī Bhiwāji Gorade	6+1	84			
Carried forward		261	492	9.066	29.1

	Monthly Rate	Per Year	Totals		
Brought forward		261	492	9.066	29.100
Vithābāī Rabhājī Awāle	6+1	84			
Yesābāī Sakharām Awāle	5+1	72			
Removals	0	0	417		
Ahmednagar South					
Sūbābāī Bh. Kālokhe	5+1	72			
Jānakābāī Ra. Pawār	5+1	72			
Prītābāī Ha. Sheḷake	9+1	120			
Krishnābāī Goḍājī	5+1	72			
Removals	1	12	348	1257	10.323
III. **Education.**					
Normal School (Pupils)			600	600	
Ahr. Girls' School					
Teachers	30	360			
Support of Pupils 500 Incidts. 50		550	910	910	
Station Schools					
Bombay			300		
Ahr. North West Krishnājī Bh. Gayd.	10¾+1	141			
Support of Pupils		300	441		
Ahr. ~~North~~ East Shetiba Phakirba Gayd.	11½+1	150			
Support of Pupils		300	450		
Ahr. South Bālājī Rāmdās An.	11½+1	150			
Support of Pupils		300	450		
Satara East Sewalyārām Sakh.r	11+1	144			
Support of Pupils		250			
Satara West Pupils		50	444		
Carried forward			2385	1510	39.423

	Monthly Rates	Per Year	Totals		
Brought forward			2085	1.510	39.42
Bhuinj Teacher	10+1	132	132		
Solāpūr Nārāyan Bālāji Thorat	12½+1	162			
Support of Pupils		200	362	2579	
Common Schools.					
Ahmednagar-Northwest					
Apāji Santobā Bhonslè	9¾+1	129			
Rāghobā Khandoba Dongardive	9¾+1	129			
Mahādobā Dewaji Sālawe	9¾+1	129			
Haribā Balaji Thorāt	10½+1	138			
Bāpūji Nāwāji Adhāw	9+1	120			
Bhawānibā Zabāji Amolik	9¾+1	129			
Ahilāji Mukinda Rātwaḍ	11¼+1	147			
Removals	1	12	933		
Ahmednagar Northeast					
Amritrāw Dārkobā Gāy'd	10½+1	138			
Bāpūji Lenāji Chāndkar	9+1	120			
Dagadobā Kashibā Bārsè	9¾+1	129			
Bhikāji Bhuzāji Aiwalè	9¾+1	129			
Vithobā Dājibā Sansārè	9+1	120			
Tātyābā Lakshman Gāyakawād	11¼+1	147			
Honāji Kānhobā Amolik	8+1	108			
Zākhobā Hanawant Goraḍè	9+1	120			
Krishnāji Shiwarām Thorat	9+1	120			
Sadobā Bāpūji Kālokhè	8+1	108			
Mānakoji Somāji Dedage	9+1	120			
Carried forward		1359	933	4089	39.4

	Monthly Rates	Per year	Totals		
Brot forward		1359	933	4089	39.423
Joseph Gundiba Ahwale	9+1	120			
Rāmā Umāji Dhol	8+1	108			
A Teacher for Chichûndi	8+1	108			
A Teacher for Jeūr	8+1	108			
Ramabāī Nawasāji	2½	30			
Removals	1	12	1845		
Ahmednagar South.					
Vishwās Alibā	10½+1	138			
Ramāji Rakhamāji Chavdha	11¼+1	147			
Teacher for Pārner	9+1	120			
Pāndobā Sonāji Dalwār	12+1	156			
Balawant Chimāje Uzgare	8+1	108			
Nathāji Yemāji	9¾+1	129			
Teacher for women	2	24			
Removals	1	12	834		
Satara East. Karhāḍ	10+1	132			
Anāji Vithobā Patekar	11¾+1	153			
Girls' School, Teacher	6+1	84			
Removals	3	36	405		
Satara West					
Umāji Lakshman Padaghalmal	11+1	144			
Removals	1	12	156		
Solāpûr					
Rāmchandra	11½+1	150			
Raghunāth Dag. Gāyakawāḍ	9+1	120			
Carried forward		270	4173	4089	39.423

Brought forward		270	4173	4089	39.4
Sambhāji Bāpūji Ādhāw	1½+1	150			
Another School	9+1	120			
Removals	3	36	576	4749	
Pandits					
C.W.P 240 E.S.H 240 Miss N. 240 S.B.F 20 R.A.H 200 W.O.B 150 H.J.B 60 R.W. 240 S.R.W. 75 C.H 30. L.S.G. 300				1795 ~~1945~~	106 10.7

IV. Buildings, Rents, &c. -

Missionaries' Dwellings & Servants Houses.

		Rents	Taxes.	Guards	Repairs	Totals	
Bombay E.S.H		40	300	132	150	622	
C.W.P		1260		132		1392	
Miss Norris		600		132		732	2746
Ahmednagar S.B.F (cntd)		480		60	75	615	
Wadālé · Newase			$\overset{2}{1}$	$\overset{6}{36}$	75	$\overset{8}{112}$	735
R.A.H "Mission House"		12	23	60	75+50 Wall	220	220
W.O.B. "Brick House"				60	75+100 Wall	235	
Khokar Rahure			$\overset{2}{15}$	36	325	378	613
Satara R.W.			5	60	200	265	265
H.J.B	@43	516	2	60		578	578
S.R.W Panchgani			7	60		67	
Bhūinj			11	60	50	121	
Mahābaleshwar			10	96	150	256	444
Solāpūr C.H.				72	75	147	
L.S.G.		420		72		492	639
							6240
				Carried forward			6240

50

Brought forward					6240	50.206
Chapels	Taxes	Guards	Repairs	Totals		
Bombay	9	60	100	169		
Ahmednagar N.W. Rahuri		24	25			
Wambori 10 Pimplas 10 Khokar 10			30	79		
Ah'r N.E. Ahmednagar First			25			
Ahmednagar Second		48	20			
Wadale			12	105		
Ah'r South Seroor		48	20			
Kolgāw 20 Loni 10 Others 25			55	123		
Satara		72	25	97		
Mahābaleshwar		12	50	62		
Solapur		60	25	85	720	
New Buildings						
Pānchgani House				4000		
Satara East. New Preaching place @4				48	4048	11.008

V. Tours & Travelling.

Bombay	Tours by Mis'y	Tours by Nat Agt	Tents	Trav'l & Miss. Business	Trav'l for health	Totals		
C.W.P (Tents to be purchased)	150	50	300	175	50	725		
E.S.H				150	100	250		
Miss Dr. Norris					100	100	1075	
Ah'r S.B.F	300	100	35	75	0	510		
R.A.H	100	100	30	75	250	555		
Miss Anderson					100	100		
W.O.B	150	50	25	75	75	375	1540	
Carried forward							2615	61.214

	Tours by Missy.	Tours by Natives	Tents	Travelling Mis. Bus.	Health	Totals		
Brought forward							2615	61.21
Satara R.W.	200	75	25	125	75	500		
H.J.B.	100	50	25	125	100	400		
S.R.W.	75	25	25	100	0	225	1125	
Solāpūr. C.H.	250	50	25	100	200	625		
L.S.G. (Tent to be purchased)	75	25	100	100	175	475	1100	4.84
VI. **Books & Printing**	Printing	Binding	Purchased	Transportation	Editor (Native)			
Dnyanodaya Newspapers 50 Post. 216	600				1200	2066		
Mission Report	125					125		
Marāthi Almanac	200					200		
Tracts &c (Bombay, Booking)	300	20				320		
Ahmednagar		25	150	50	Depositary 50	275		
Satara			50	10	12	72		
Pānchgani			30	6		36		
Solāpūr			75	25	6	106		3.2
VII **Medicine & Medical Attendance.**	Hosp. asst.		Medl. Attendance		Medicine			
Bombay C.W.P 25 E.S.H 25					50	50		
Ahmednagar S.B.F	75				25			
R.A.H					50	150		
Satara H.J.B			40		25			
R.W.			40		20			
R.S.W					20	145		
Solapur C.H.			100					
L.S.G.			100			200		5
Carried forward								69.

Brought forward 69.799

VIII. Incidentals.	Sec. Agent	Carriers	Exchange	Postage	Totals		
Telegrams						10	
Bombay C.W.P.	72			20	92		
E.S.H.				10	10	102	
Ahmednagar S.B.F.		10	20	25	55		
R.A.H.		3	5	10	18		
W.O.B.		10	10	10	30	103	
Satara H.J.B.			5	10	15		
R.W.				15	15		
S.R.W.				10	10	40	
Solāpūr C.H.				50	50		
S.S.G.				10	10	60	315

Addl to New Buildings. Balance for Miſsion House Aqueduct 150

Total Rupees 70.264

Supplementary. Travelling Extra, Pastor Modak 100.

Six Dwelling Houses for Theological Students 2700 2.800

Abstract. Allowances to Missionaries	29.100	
Native Preaching Agency	10.323	
Education	633 10.~~78~~3	
Buildings, Rents & Repairs	158 11.~~008~~	
Tours & Travelling	4.840	
Books & Printing	3.200	
Medicine & Medical Attendance	545	
Incidentals	315 70.264	72914
Supplementary	2.800	Rs 73.064

May 5–11, 1876.

Rec'd July 3.

Estimates

ackd

Minutes of the Meeting of the Marathi Miſsion of the A.B.C.F.M. held at Ahmednagar, from the 18th to the 25th & on the 30th of October 1876.

There were present during this meeting Brn. Fairbank, Harding, Bruce, Park, Winsor, R.A. Hume, Ballantine, E.S. Hume, & Gates; also Miſs Ashley & Miſs Anderson, as well as Mrs Fairbank, Mrs Park, Mrs R. A. Hume, Mrs Ballantine, Mrs E.S. Hume & Mrs Gates. Rev. D. Mackichan of the Free Church of Scotland's Miſsion in Bombay, & Meſsrs J. Haig & Henry Ballantine, at our invitation, sat with us a portion of the time as corresponding members.

It devolved on Br Winsor to act as chairman, but as he was called away on the 21st on account of the sickneſs of his child, Br Bruce was appointed & acted as chairman for the rest of the meeting.

The Minutes of the last Meeting & Letters from Dr Clark were read. Reports were made by the brethren of the work in their fields. The Marathi sermon was delivered by Br. Fairbank on the 22nd & we were favored with an English sermon by Mr Mackichan on the evening of the same Sabbath. The Essay was read by Br E.S. Hume Friday P.M. (20th) on Paul's argument for his apostleship as found in the Epistle to the Galatians. A Disquisition on the desirableness & practicability of forming an Industrial School at Ahmednagar, was read by Br Ballantine on Monday (23d) & it was criticised by Br R.A. Hume. A Conference on the question "How much of his time should a missionary give to preaching to the Heathen?" conducted by Br Gates was held Friday evening (20th). And a Conference on the proper use of Theological technical Terms in Bazar preaching, conducted by Br Harding, was held Tuesday evening (24th). The Marathi Lesson, conducted by Br Bruce was recited Tuesday P.M. (24th.) -

On Monday 22d Br L. S. Gates was examined in the Preliminary examination in the Marathi Language, & passed with an average mark of 7.4 on our scale of 10. And Br E. S. Hume was examined & passed in his Final Examination in the Marathi, with an average mark of 7.+ on our scale of 10. (Memo. In his case the Preliminary Examination was omitted.)

A careful two days' examination of the Girls' school was made by Br Park & an Exhibition of the same school was held Tuesday A.M. & attended by the Mission - The careful examination of the Station Schools, & of boys from the Village Schools by Mr Haig of the C.V.E.S. for giving prizes, was accepted in lieu of the usual examinations by members of the Mission -

Our daily sessions were opened by a Prayer Meeting, lasting for half an hour, & the rest of the day so far as it was not occupied by the General Exercises & the Examinations was given to business. The following Resolutions were passed & Items of Business were transacted in the course of the Meeting. It was resolved

1. That Br E.S. Hume be stationed at Bombay from 1 Nov 1876, & for the present, have charge of the mission work there.

2. That Br L.S. Gates be stationed at Solapur & have charge of our schools in the Camp & the City, & of the work in the Western Part of the Solapur Field -

3. That the Byculla House in Bombay be rented to Henry Ballantine Esq from 1 July 1876 to 30 April 1877, at a monthly rental of (Rs 50) Fifty Rupees, he also paying the taxes & making ordinary repairs. This is in consideration of his acting as the Secular Agent of our Mission in Bombay.

4. That Br E.S. Hume be authorized to rent a house for his residence in Bombay, at a monthly rental not exceeding One hundred twenty five rupees (Rs 125). Memo. The means for defraying this expense are to be realized from the rents of the property of the Am. Board in Bombay.

5. That we approve of Miss Anderson's returning at an early date to America, on account of the State of her health, & that she be allowed a sum not exceeding Eight hundred Rupees (Rs 800) for the expenses of the voyage.

6. That, as Miss Ashley has obtained permission from the Prudential Committee to return to Am'ca

she be allowed a sum not exceeding Eight hundred Rupees (Rs. 800) for the expenses of the voyage.

7. That Br Park & family be allowed to take a change for the next six months to a health station (the Pulney Hills, if it be found practicable,) at an expense not exceeding Six hundred Rupees (Rs 600) - (Memo. We are of opinion that the means for this can be furnished from Br Park's house rent & his conveyance allowance, supplemented from our allowances for travelling.

8. That the Press Building & Premises at Bombay be rented to Ibrahim al Arakhia Co., for the four years ending on 30. Oct. 1880, @ Nine hundred Rupees (Rs 900) a year - (Memo. Some Rs 500 of the first year's rent will be required for legal expenses & for repairs.)

9. That the sum of Rs 50, realized by Br Ballantine from the sale of the Kendal House, be used, if it is required, in rethatching the Mission House at Rahuri.

10. That Brn R. A. Hume Fairbank & Ballantine be a committee to erect buildings for the use of Theological Students as far as the funds may be provided & to make such other arrangements as may be necessary for a Theological Class to be formed if practicable in 1877.

11. That Br R. A. Hume be requested to make such preparation as may be necessary for taking charge of the proposed Theological Class.

12. That we request the Missionary ladies at Ahmednagar to act as a committee for deciding as to what girls shall receive aid & to what extent, while they are studying in the girls' school.

13. That the present distribution of clothing to girls attending the girls' school be the only one for the coming school-year, & that thereafter in cases where parents are in mission employ, or have an income in similar proportion, clothing be not allowed.

14. That the resident missionaries at Ahmednagar be a committee for deciding as to what boys shall be aided, & to what extent, while they are studying in the Normal & Station Schools.

15. That the missionaries at Ahmednagar be a committee to consider the ways & means of teaching trades & handicrafts to a part of the boys belonging to the Christian Community & to report to the Mission.

16. That we approve of Mr Sonāji Makāsare's leaving the Mission Service in order to become pastor of the Soni Church; & we congratulate that church on having from the first, undertaken the support of their pastor, without asking help from the Mission.

17. That out of the Rs 14 per month formerly appropriated to Mr Sonaji, Rs 8 per month be granted to Lakshmanraw Shelake for the remainder of the year.

18. That Marutiraw R. Sangale be employed as a catechist under the charge of Br R. A. Hume @ Rs 20 a month from 1 Jan 1877. (Memo. The Rs 7 additional to the allowance (Rs 13) asked from the Prud. Com. Am. Board, to be supplied from the allowances asked for Mr Sonāji Makasare for 1877.

19. That Kasambhai Mahammadji's allowance be increased by Rs 5 a month (i.e. to Rs 40) from 1 Jan 1877. (Memo. This increase is to be provided from Br Bruce's allowance for Pandit.)

20. That Bhāgābāi Bālāji be employed as a Bible woman at Bombay, under the superintendence of Br Park from 1 July 1876, @ Rs 9 a month.

21. That Nathu Genāji be employed as school-teacher, under the superintendence of Br Park, with an allowance according to Res 21st of Oct. 1875. (Memo. as to Res.s 20 & 21. The means of payment are to be provided from lapsed appropriations in the same departments.)

22 That Hari Umāji Uzagare & Nānā Dagadobā Dhol be employed as teachers under the care of Br R. A. Hume from 15 Nov. 1876. (The teacher Go-

seph Shelake, who was at Hangé under the care of Br R.A. Hume has undertaken government service.)

3. That Rāmje Umāji Ohol & Dhondibā Bhikāji Sālawe be employed as teachers under the care of Br Fairbank from 1 Jan 1877.

4 That Kashināth Gopāl Koshé be dismissed from the Mission Service from 1 Dec 1876, for inefficiency.

5 That Kānhobā Amolik be continued as guard at Khokar till next May.

6 That Brs Bruce & Park be a committee on printing the Marāthe translation of Br Bruce's "Anatomy, Human & Comparative" which is now nearly completed.

7. That the Dnyānodaya Almanac for 1877 be prepared by Br Fairbank, & that it consist of 32 pp. Royal Octavo, & be sold at one anna a copy - the edition to be of 1500 copies.

8 An estimate for reprinting our Marāthi Hymn Book at the Anglo-Vernacular Press @ 295.8.0 for 1000 copies, including paper but not binding, having been obtained, it was resolved that Br Fairbank be appointed to find out the number of copies that will be taken by other missions & also other means of defraying the cost of reprinting it, & if it be found advisable, to carry it through the press.

9. As desired by Br Winsor, the question of repairing the Station school house at Satara & building a new room all at an expense of Eight hundred Rupees (Rs 800) was considered. It was decided that as it seems impossible

to do anything now on account of the want of funds we advise Br Winsor to bring specifications & estimates to the May meeting, & suggest that in the mean time it may be possible to rent a house suitable for the school.

30 As to the occupation of the houses at Mahābaleshwar during the coming hot season, the following program was proposed - The E.S. Humes to take Graves Cottage, the Bruces, Murray House, & the Winsors, Wood Cottage -

31. Considered a letter from Rev R.V. Modak, respecting the employment of Mr Baba Padmanji by our mission. The Secretary was directed to answer the letter courteously, informing him that we would like the arrangement, but on account of our pecuniary difficulties & the fact that the Bombay Bible & Tract Societies are trying to secure the means of employing Mr Bābā, we do not see our way to act in the matter, at least at present.

32. Res'd that Br R.A. Hume be authorized to confer with Mr Haig, with reference to securing Mr Shek Umar for our Mission service.

33. That a Report of the Mission for 1876 be prepared by the Secretary from the Reports of the Brethren & that 500 copies be printed. (Memo. The reports of the Brethren are due on 1 Jan 1877.)

34. The General Exercises for our Meeting in May 1877. were assigned as follows.

English Sermon - Br Wells -
Marathi Sermon - Br Gates -
Essay. Br R. A. Hume
Written Exegesis Br Bruce criticized by Br Winsor
Do. (deferred) Br Winsor ~ ~ Br E. S. Hume
Marathi Lesson, led by Br Fairbank.
Conference led by Br E. S. Hume on "How to manage discussions in street preaching."

35. The following Officers were elected for 1877.
Secretary & Annalist. Br Fairbank
Treasurer Br Harding
Financial Committee. Brn Harding Fairbank & Bruce
English Editor of the Dnyanodaya. Br Park
Marathi do do Mr Shahu Daji Kukade

36 That these minutes be approved & that a copy be sent to the Prudential Committee.

The Mission adjourned at 11 A.M. 30 Oct. with prayer by the Chairman.

S. B. Fairbank
Secretary of the Marathi Missn

Ahmednagar 1 Nov 1876

I intended to write a letter to accompany these records but am unable to do it without detaining the minutes another week S. B. F.

Mahratta Miſsion.

Rec'd Dec. 9.

Minutes of the Meeting of the Marāthi Mission of the American Board, held at Khandālā, from the 4th to the 11th of May 1877.

The Marāthi Mission of the A.B.C.F.M. met at 10 A.M. of 4th May 1877 at the Travellers' Bungalow in Khandālā (Bor Ghāt). There were present Brn Fairbank, Harding, Bruce, Wells, Winsor, R.A. Hume, Ballantine, E.S. Hume and Gates. It devolved on Br Wells to act as Chairman. The Minutes of the last meeting, letters from Dr Clark & circulars sent round since the last meeting were read, & reports were made concerning matters under their care by the Brethren.

The English Sermon was preached by Br Wells, Sunday afternoon & the Marāthi Sermon was read by Br Gates as a part of his final examination in the Marāthi language. There was a daily prayer meeting, lasting for about half an hour, at the openings of the daily sessions for business. An Exegeses of Heb 6:4 was read by Br Bruce Thursday evening & also a Criticism of the same by Br Winsor, & the subject of the Perseverance of Saints brought forward in the papers was discussed.

Br Gates passed his final examination in the Marathi language, obtaining an average mark of 7½ on our scale of 10.

The following resolutions were passed & business was transacted during the meeting.

1 A paper having been read by Br R. A. Hume on "Some Suggestions respecting our proposed Theological Seminary at Ahmednagar", It was resolved, That we highly approve of the general plan proposed, & request Br Hume to send a copy of his paper to Dr Clark for the Prudential Committee, & one to Dr Bissell, both with reference to efforts being made in America for endowing the Seminary. And in view of the last suggestion it was resolved, That we appreciate the importance of now trying to secure proper endowments for our Theol. Sem'y & warmly request the Prudential Committee to aid us in securing the sums suggested - And if the project be favorably regarded by them, we would ask that Dr Bissell be requested to act under the direction of the Prudential Committee in soliciting funds in the United States & in Great Britain; & that Br R. A. Hume

be appointed to solicit contributions in this country for this object.

2 A list of Candidates for the proposed Theol. Class was prepared. The names of the Candidates are as follows - Shekh Umar, Saddāshivrāw Balwant Lotlikar, Vishnupant Ranganāth Basade, Haribā Gyānobā Gāyakawāḍ, Bhujan Lakshman, Krishnajī Bhāgājī Gāyakawāḍ, Āpājī Santobā Bhonsale, Dājībā Sakhārām Bhārshankar, + Bālājī Rāmdās Ankaipagār - It was Resolved

3 That the Brethren at Ahmednagar be a Committee to build a Lecture Room, 35 × 18 feet, according to the plans + estimates presented, on a spot between the Chapel + the Girls' School at Ahmednagar, at an expense not exceeding eleven hundred (1100) Rupees - (the-ms. the Funds for this purpose have been collected).

4 In view of Dr Clark's letter of 15 Feb. in regard to aiding our Native Agency, on account of "the Drought," it was res'd That the Treasurer be authorized to advance a sum not exceeding Rs 500 which has been borrowed by the Missionaries at Ahmednagar for relieving Native Agents, so that payment may be delayed for a time, not extending beyond the present year

5. With reference to the same letter it was resolved to ask for this year, That the Salaries of the Missionaries be allowed in pounds sterling, reckoning the pound at ten rupees. (Memo. This is asked on account of the pecuniary embarrassment of some members of the mission, the high prices, & the depreciation of the value of the rupee.)

6. It was resolved, That the Mission Press Premises at Bombay be sold & out of the proceeds, a sum not exceeding (Rs 11.000) eleven thousand Rupees be used for filling up the yard at Byculla & for rebuilding the Byculla House, out houses & walls. (Memo. This is subject to the approval of the Prudential Committee.)

7. That the Byculla House, with the exception of the School House & Teachers' house, be rented to H. Ballantine Esq, until 1st Oct. next, at a monthly rental of Rs 80; it being understood that he will pay the Municipal rates for water & sweeper.

8. That we ask permission to sell the Mission Chapel at Bombay & from the proceeds to purchase & build in a more suitable locality.

9. That Mr Winsor be allowed to overdraw from the Mission Treasury to the Amount of Rs 500, & that Mr E. S. Hume be allowed to overdraw to the amount of Rs 390. (Memo. This has reference to the present year only.)

10, That the Secretary & Treasurer, with the Bren at Bombay be a committee to carry Res 6. into effect.

11. That Mr R. A. Hume be authorized to rebuild the Sirur Chapel at a cost not exceeding Rs 500. (Mem. This was unavoidable from danger of the building falling, & unless the means can be secured in this country, a special grant must be asked from the Prudential Committee.) P. C.

12 That Mr E. S. Hume be allowed to use Rs 200 of his appropriation for rent in Bombay, to pay for the rent of his house for the hot season at Khandala

13 That Mr Fairbank be allowed to visit the Pulney Hills, & to transfer a sum not exceeding Rs 60 from his allowance for tours towards paying the expenses of the journey.

14. We having heard that Miss Maria Ogden M.D. has found the position occupied, which she expected to fill in Madura, & that there is no opening in that mission for her medical services, it was resolved; That our Secretary be instructed to communicate with the Madura Mission in regard to her being transferred to the Marathi Mission. P. C.

15 That Mr Bruce be appointed to examine the Girls' school at Ahmednagar next October.

16 That Rs 150 be asked as a special grant

5. With reference to the same letter it was resolved to ask for this year, That the Salaries of the Miſsionaries be allowed in pounds sterling, reckoning the pound at ten rupees. (Memo. This is asked on account of the pecuniary embarrassment of some members of the mission, the high prices, & the depreciation of the value of the rupee.)

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15 That Mr Bruce be appointed to examine the Girls' school at Ahmednagar next October.

16 That Rs 150 be asked as a special grant

for the support of girls in the Ahmednagar Girls' School, in addition to the present allowance for this year. (Memo. Only so much of this will be used as is absolutely necessary.)

17. That Mr Winsor be allowed to charge Rs 75 for repairs of the new preaching place at Satara. (Memo. This is in lieu of the Rs 4 a month that had been previously allowed.)

18 Mr Bruce having laid before the mission a poetical translation, into Marathi, by Mrs Bruce of a part of Mrs Sewall's "Our Father's Care", it was resolved, That the manuscript be referred for examination to Rev E. S. Hume, Rev Vishnupant & Mr Krishnarāo Sāngale

19 That we print an edition of 2000 copies of the Marathi Almanac for 1878, similar in size, style & price to that for 1877; - to be prepared & printed under the direction of Mr Park.

20 That, on account of the poor health of Rev. Vishnupant & his family, he be allowed six weeks' leave & a sum not exceeding Rs 75 for the extra expenses of a journey. (Memo. This must be asked as a special grant.).

21 That Mr Fairbank be allowed to pay the families of Sakhārām Bhāushankar, & Bhawānibāi Gāyakawād, deceased, their allowance for two months.

22 That Dr E. S. Hume be allowed to charge in his account with the mission the cost of the schools now in operation in Bombay, for the rest of this year, & that we approve of his obtaining donations for this purpose.

23 That we approve of Lakshmanrao Shelake's being transferred to Satara for six months after the rains, to engage in itinerant evangelistic work under the care of Dr Bruce.

24 That Shekh Umar spend four months of the year, between June & the time of the Oct. meeting, at Satara, under the care of Dr Winsor; & that Dr Winsor be allowed to charge Rs 52, besides the cost of removal, under the head of Tours. (Memo. This is to be provided that Mr Haig & Shekh Umar agree to this proposition, Dr Hume having already consented to it.)

25 That Prabhākar Bālājī Keskar be employed as medical catechist under the care of Dr Harding from 1 Jan 1878, with an allowance of Rs 20, per month & Rs 5 for house rent.

26. That Gulab Singh be dismissed from the service of the Mission from 1 June 1877, with two months' pay in advance, on account of his being in debt & his untruthfulness.

27. That Res.n No. 24 of Oct last to dismiss Kāshināth Gopāl Koshe, be rescinded, in view of his having been

more faithful in work.

28. That Rāzārām Jayārām Shelake be employed as teacher under the care of Br R A Hume.

29 That Chimājī Chakranārāyan be employed as teacher under the care of Br E. S. Hume.

30 That Bhāu Mahipati Ankāipagār & Bhimājī Kondājī Doke be employed as teachers under the care of Br Fairbank from 1 April 1877.

31. That Anājī Vithobā Patekar be transferred to the care of Dr Ballantine from 1 June 1877.

32 That Pātyā of Nāndur be employed as Bible Reader under the care of Dr Ballantine, in place of Rāzubā Mahādu Gāyakawād.

33 That Rāwajī Chokobā Sāte be employed as teacher under the care of Br Wells from 1 Jan 1877.

34 That Hirobā Nārāyan Shinde be employed as teacher under the care of Dr Ballantine from 1 Jan 1877.

35 That Br Winsor be allowed to charge the sum of Rs 37 for a substitute during the sickness of the teacher of the Satara Girls' School.

36 The General Exercises for the meeting in Oct 1877 are assigned as follows,

English Sermon - Br Winsor.
Marathi Sermon. Br Harding
Essay Br Park
Exegesis Br Fairbank, Criticised by Br Bruce.

4th to 11 March 1877

Marathi Lesson, Led by Mr Fairbank.

Conference, Led by Mr E.S. Hume on "How to manage discussions in street preaching."

Conference, Led by Mr R.A. Hume

27. That the following be the subjects for the examination of our Native Agents in July 1878,

Theological Class Book 18th Chapter

Barth's Church History 6th Section.

Arithmetic, Reduction & Compound Numbers

Scripture Lesson. Gen 41-50 chapters inclusive.

Writing Modi from dictation.

Reading Modi at Sight.

28. That the appended List of Estimates for 1878, amounting to Rs 70.262, & the supplementary Estimate amounting to Rs 4.525 be approved & a copy be forwarded to the Prudential Committee by the Secretary.

List of Estimates for 1878

I. Allowances to Miss'n.	Personal	For children	Conveyance	Per month	For the year	Total
Bombay Rev C.W. Park	175	(2) 40	50	265	3180	
Rev E.S. Hume	175	(1) 20	50	245	2940	
Miss S. Norris M.D.	100		50	150	1800	7920
Ahmednagar S.B. Fairbank	145	(4) 60	30	235	2820	
Rev R.A. Hume	145	(2) 30	30	205	2460	
Doct W.O. Ballantine	145		30	175	2100	7380
Carried forward						15300

Bro't forward						15300	
Satara Rev H. J. Bruce	145	(4) 60	30	235	2820		
Rev R. Winsor	145	(3) 45	30	220	2640		
Rev S. R. Wells	145	(3) 45	30	220	2640	8100	
Solapur Rev C. Harding	145	(4). 60	30	235	2820		
Rev L. S. Gates	145		30	175	2100	4920	28
II. Native Agency. Grants to Churches				Per Month	For the year		
Bombay				65	780		
Ahr Northeast City of Ahmednagar				50			
Chānde, Dedgāw, Sungāwe Tukāi							
Sonai, & Pānchegāw @7½				37½	1050		
Ahr N. West Rahuri Lakh							
Khiskar & Satral @7½				30	360		
Ahr S. West Kolgāw "				7½	90		
Satara				11	132	2412	
Licentiates							
Ahr Mārewatrāw Raghunāth Sangle				20+2	264		
Satara Kāsambhāi Mahammudjī 40+5				45	540		
Solapur Bhiwājī Dārkolā Khandbag				16+2	216	1020	
Theological Class.							
Shekh Umar				25	300		
Vishnupant				13	156		
Sadāshiv				12	144	600	
Bible Readers							
Bombay, Krishnarāw Sangale				50+10	720		
Carried forward					720	4032	

Brought forward			720	4032
Ahir N. East Sidobā Govind Khivāl	14+1	180		
Apāji Garbhāji Gaekwāḍ	9+1	120		
Shivarām Arjuna Thorat	8+1	108		
Vithobā Kerobā Gāyakawāḍ.	10½+1	138		
Harkobā Mesdā Dehede	10½+1	138		
Removals	1	12	696	
Ahir N. West Dājibā Sakh. Bhār.	12+1	136		
Bhawānibā Uhankāl	6+1	84		
Shivarām Shinde	9¾+1	129		
Abāji Salobā Wāgchaure	12¾+1	165		
Haribā Rāmji Sālave	9¾+1	129		
Sakhārām Pilbhwar	12+1	150		
Phakirbā Dalge	8+1	108		
Tātyā of Nundur	8+1	108		
Removals	1	12	1047	
Ahir S. West. Vithal Chuk Swar	13+1	108		
Dājibā Jagannāth	25+4	=348		
Chimāji Dhondibā Uzgare	10½+1	138		
Ambāji Gēnāji	10½+1	138		
Dhondibā Sapkāl	12+1	156		
Dājibā Salave	9+1	120		
Rāmji Rayāji Tāmbatkar	16+2	216		
Kashināth Gopāl Kosle	11+1	144		
Lakshman Khaibā Shelake	8+1	108	1548	
Removals	1	12		
Carried forward			4011	4032

Brought forward			4011	4032
Satara East Tukārām Nathoji	14+1	180		
Removal	1	12	192	
Satara West Dhangji Dhondiba Sapkal	10+1	132		
Rabhāji Banse	9+1	120		
Removals	3	36	288	
Pānchgani Haribā Gyānobā Gaiji	12½+1	162		
Sayāji Tukārām Patke	11¾+1	153		
Another	10+1	132		
Removals	2	24	471	
Solāpūr Bhujan Lakshman	12¼+1	159		
Another	10¾+1	141		
Medical Catechist Prabhākar Bālāji	20+5	30		
Removals	3	36	636	5598
Bible Women - Bombay				
Bhagubāi Balaji C.W.P.	9+1	120		
E. S. H Another	9+1	120		
Miss N. Another	9+1	120	360	
Ahr Northeast				
Yamunābāi Nimbāji	6¾+1	93		
Gangābāi Gyānobā Chāndkar	6+1	84		
Dipatābāi Bhiwāji Gorade	6+1	84		
Vithābāi Rabhāji Hiwāle	6+1	84		
Yesābāi Sakhārām Hiwāle	5+1	72	417	
Carried forward			777	9630

Brought Forward			777	9630	
Ahir N. West. Dripalaabai Nārāyan	5+1	72			
Sagunābāi Dewaji	5+1	72			
Kamalābāi Kānhobā And	5+1	72			
Sārazābāi Vithoba Dedge	5+1	72			
Removals	1	12	300		
Ahir S. West. Subābāi Kālokhe	5+1	72			
Jānakābāi Raghu Pawār	5+1	72			
Pritābāi Haritā Shelake	7½+1	102			
Krishnābāi Godāji	5+1	72			
Removals	1	12	330		
Satara Gangābāi	4+1		60	1467	11.097
III. Education					
Ahir Normal School Pupils			600		
Ahir Girls' School Pupils	600				
Incidentals 100 Teachers 360	460		1060	1660	
Station Schools. Bombay					
Teachers 350 Incidentals 75			425		
Ahir N. East Pupils	~~300~~	300			
Shetila Phakirtā Gayakwād	11½+1	150	450		
Ahir N. West Pupils		300			
Krishnāji Bhāgāji Gāyakwād	10¾+1	141	441		
Ahir S. West Pupils		200			
Bālāji Ramdās Ankaipagār	12¼+1	159	459		
Carried forward			1775	1660	

Brought forward			1775	1660
Satara East Pupils		250		
Sawalyārām Sakhārām Shinde	11+1	144	394	
Satara West			50	
Pānchgani				
Rāwājī Vhokobā Sāṭe	$11\frac{3}{4}+1$		153	
Solāpūr. Pupils		200		
Narayan Bālājī Thorat	$12\frac{1}{2}+1$	162	362	2734
Common Schools. Bombay.				
Balwant Govind	$15\frac{3}{4}+4$			
Nathu Yemājī	$15\frac{3}{4}+4$			
Chimājī Chakranārāyan	$18\frac{3}{8}+4$			
Rents of School House	$4\frac{1}{8}$		792	
Ahr N. East Amritrāw Dārkobā	$10\frac{1}{2}+1$	138		
Bāpūjī Lenājī Chāndkar	$9\frac{3}{4}+1$	129		
Bhikājī Bhujājī Hiwale	$10\frac{1}{2}+1$	138		
Dhondibā Bhikājī	8+1	108		
Honājī Kānkobā Amolik	8+1	108		
Krishnājī Shiwarām Thorāt	9+1	120		
Mānakobā Somājī Dedage	9+1	120		
Sadobā Bāpūjī Kālokhe	9+1	120		
Tatyābā Lakshman Gāykawād	$11\frac{1}{4}+1$	147	792	
Vithobā Dājībā Sansāre	9+1	120		
Yozeph Gunaibā Hiwāle	9+1	120		
Jakhobā Hanamant Gerade	$9\frac{3}{4}+1$	129		
Carried forward		1499	792	4394

Brought forward		1497	792	4394
Rāmji Umāji Dhol	9+1	120		
Bhāu Malupatrāu Ankaipagār	6+1	84		
Bhimāji Kondāji Doke	8+1	108		
A teacher for Karazgāu	8+1	108		
Ramābāi Nawasāji Wāgchaure	5+1	72		
Removals	2	24	2013	
Ahir N. West Āpāji Santobā Bhonsale	10½+1	138		
Raghobā Khandobā Dongardive	9¾+1	129		
Haribā Bālāji Thorat	11¼+1	147		
Bāpuji Nānāji Athhāu	9¾+1	129		
Bhawāntā Jabāji Amolik	9¾+1	129		
Shilāji Mukund Rātwad	12+1	156		
Hirobā Nārāyan Shinde	9+1	120		
Anāji Vithobā Patekar	10½+1	138		
A teacher at Shiradi	8+1	108		
Removals	1	12	1206	
Ahir S. West Vishwās Alibā	10½+1	138		
Rāmāji Rakhmāji Bhāndkar	11¼+1	147		
Rājārām Jāyarām Shelake	9+1	120		
Pāndobā Sonāji Pawār	12+1	156		
Balwant Bhimāji Uzgare	8+1	108		
Nānā Dagadobā Dhol	8+1	108		
Haribā Uzagare	9+1	120		
A teacher for Seron	8+1	108		
		1013	4011	4394

Carried forward		1013	4011	4394
A teacher for Ghunegām	8+1	108		
Vithabāi Dagadobā	5¾+0	69		
Removals	1	12	1194	
Sat. East Tātyā Shivarām	8+1	108		
Balawant Thombade	10+1	132		
A teacher for the girls school	6+0	72		
Rent for Girls school	3	36		
Removals	2	24	372	
Satara West Umāji Lakshman	11+1	144		
Removals	1	12	156	
Solapur East Sambhāji Bāpuji	11½+1	150		
Another school teacher	9+1	120		
Removals	1	12	282	
Solapur West Rāmchandra Vithu	11½+1	150		
Raghunāth Dagadobā Gāyakawād	9+1	120		
Removals	1	12	282	6297

Pandits		C.W.P.	360
Miſs N.	240	Es.H.	300
S.B.F.	20	R.A.H	200
W.B	100	A.J.B	50
R.W.	240	S.B.W	75
C.H	20	L.S.G	240

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IV Buildings.	Rents	Taxes	Guards	Repairs	Totals	Totals	
Bombay C.W. Park	1260		132		1392		
E.S. Hume	500	300	132		932		
Miss Norris	1260		132		1392	3716	
Ah'r S.B. Fairbank	480		60	75	615		
Wadale ″		3	42	75	120		
R A Hume	12	23	60	125	220		
W.O. Ballantine Ahr			60	50			
Rahuri & Khokar		17	36	100	263	1218	
Satara R Winsor		5	60	30	95		
H.J. Bruce	516	2	60		578		
S.R. Wells Panchgani	480		60				
″ Bhuinj		10	60	110			
″ Mahabaleshwar		10	96	100 750	1676	2349	
Solapur C Harding			72	75	147		
L.S. Gates	420		72		492	639	7922
Chapels							
Bombay		9	60	125		194	
Ah'r N.East Ahr 1st				25			
Ahr 2d			48	50			
Wadale				20 10	153		
Ah'r N.West Rahuri			24	25			
Wambori Pimplas & Khelka				15	64		
Ahr S. West Seroor			48	15			
Kolgaon 15 Sonai 25 Others 25				65	128	345	
Satara West			72	25	97		
Panchgani Mahabl.			12		12	109	
Salapur			60	25		85	733
Carried forward							8655

Brought forward							8655	
New Buildings								
Ah'r S. West Lonich Grant in aid						100		
Satara East School House								
New room 225 Repairs 186						411	511	9.1
V. Tours & Travelling,	Touring Miss'y	Touring Nat. A.	Tents	Trav'g Mission a/c	Trav'g for health	Totals		
Bombay C.W. Park	150	50		150	100	450		
E.S. Hume				150	150	300		
Miss Norris					100	100	815	
Ah'r S.B. Fairbank	250	100	50	50	200	650		
R.A. Hume	100	100	25	50	0	275		
W.O. Ballantine	150	50	25	75	0	300	1225	
Satara H.J. Bruce	100	100	25	125	110	460		
R. Winsor	200	100	25	125	75	525		
S.R. Wells	150	35	30	125	0	340	1325	
Sholapur C. Harding	250	50	30	75	200	605		
L.S. Gates	150	25		60	150	375	980	4.3
VI. Books & Printing,		Print'g	Bind'g	Tracts purchased	Transportation	Depositories		
Dnyanodaya Ed'r 1200 Proofs 216 Printing 600 Newspapers 50							2066	
Mission Report		150						
Almanac (Marathi)		200						
Hymn Books			200					
Arithmetic 2nd Part		125					675	
Bombay				25				
Ahmednagar			25	200	40	25		
Satara				30	5			
Panchgani				20	5			
Sholapur				50	8	6	437	3.

VII Medicine & Med. Attendance

	M. at.^ce	Medicine	Compounder		
Bombay					
C.W.P. 25 E.S.H. 25		50			
Miss Norris		300	300	650	
Ahr S.B. Fairbank	75	25			
R.A. Hume		25		125	
Satara H.J. Bruce	40	25			
R. Winsor 25 S.R. Wells 30		55		120	
Solapur C. Harding & L.S. Gates = 200					
For Prabhakar Med. Cat.		100		300	1.195

VIII. Incidentals

Telegrams	10	
Bombay C.W.P. 30 E.S.H. 20		
Secular Agent 1.00	150	
Ahr. S.B.F. 55 R.A.H. 39 W.O.B. 20	114	
Satara H.J.B. 20 R.W. 15 S.R.W. 15	50	
Solapur C.H. 60 L.S.G. 10	70	388
Total Rupees		70.262

Supplementary

House a Shrigonde Ahr. Stat.	325
The Miss. House at Panchgani	4000
Books for the use of the Theol. Class	200
Total Rupees	4.525.

Rs 74.787

S.B. Fairbank

Secretary of Mar. Miss.

Mission, Khandala May 4–11, 1877.

Rec'd June 21.

Estimates for 1878

Minutes of the Meeting of the Marathi Mission of the A.B.C.F.M. held at Ahmednagar from the 17th to the 29th of October, 1877.

The Marathi Mission of the A.B.C.F.M. met at Ahmednagar on the 17th Oct. 1877 at 9:30 A.M. There were present Brn Fairbank, Bruce, Wells, Park, R.A. Hume, Ballantine & E.S. Hume; & also Mrs Fairbank, Mrs Harding, Mrs Park, Mrs R.A. Hume, Mrs Ballantine & Miss Emma Katherine Ogden, M.D., (arrived at Solapur, 30th June 1877.) Br Gates & Mrs Gates arrived on the 19th, & were present during the remainder of the meetings.

It devolved on Dr Ballantine to act as chairman. The minutes of the last meeting & letters received from Dr Clark were read, & reports were made by the members concerning matters under their charge.

The English Sermon was preached by Br Park on Sunday evening the 21st, on Mat 1:23; & the Mission joined the Native Christians in the Anniversary Exercises that occupied four days, 25th – 28th, concluding with the Communion of the Lord's Supper.

The Exegesis, on John 3:5, was read by Br Fairbank & criticised by Br Bruce & the other members. A Conference, led by Br E S Hume, on "How to manage discussions in street preaching", was held in the evening of the 19th. Another Conference, led by Br. R A Hume was held in the evening of the 23rd, on "The Best Way to utilize our Native Agents". The Marathi Leſson, led by Br Fairbank, was recited in the afternoon of Friday the 19th. Two English Lectures were delivered to large audiences by Br Park. One on "the Political Future of India" was delivered in the Hall of the High School, & the other, on "The Voices of Nature" was delivered in the Miſsion Chapel.

The Examinations of the Boys' Station Schools at Ahmednagar, were held before the Miſsion assembled, as it was found necessary to shorten the term somewhat, on account of the extra expenses required by the high prices of the Famine. There was a careful examination of the Girls' School, by a committee appointed by the Miſsion, & also an Exhibition that was attended by English Ladies & Gentlemen as well as Native Gentlemen & the parents & friends of the Girls, & it gave great satisfaction.

The following resolutions were passed & business was transacted during the meeting.

1. Resolved that Dr Bissell & family, on their arrival, be stationed at Ahmednagar & occupy "the Brick House"; – & that he have charge of the Sirûr & Kolgâw District, & also of Vithaldâs, the Bible-reader, & of the Bible women at Ahmednagar; & that he instruct the Theological Class in Biblical & Ecclesiastical History, Natural Science & Mathematics.

2. As Dr Clark has intimated the possibility that Dr & Mrs Hazen may return to India during the next cold season; it was resolved that we express our gratification at the improvement of his health, & in case the physicians give him strong hopes of good health in India, we should cordially welcome their return; & if they should arrive before our next meeting, we propose that they remain at Solâpûr during the interval.

3. That when Mrs Fairbank's health permit of the journey, Br Fairbank be allowed to take a change with his family to the Palani Hills.

4. That the Missionaries at Bombay together with Brn Fairbank & Harding, be a committee

to prepare estimates of the expense of obtaining New Mission Premises & Buildings at Bombay, & that this committee be empowered to ask the Prudential Committee & the Woman's Board for a grant of money sufficient to meet the expense.

5. With reference to Dr Clark's letter to Br Park dated 11 April 1877, it was res'd that from 1 Nov 1877, Rs 30 a month be sanctioned for a clerk for Br Park at Bombay & Rs 15 for one to assist Br R A Hume at Ahmednagar. (Memo. Lapsed Appropriations will provide the necessary funds till the end of this year, & estimates for 1878 will provide for the second item for next year.)

6. Referring to Dr Clark's letter to Br Park dated 2nd Feb., it was resolved that the Prudential Committee be requested to allow the members of the Mission to charge under the head of "Medical Attendance", the expense of professional nurses.

7. Resd. that the last paragraph of Art. 2 of the Mission regulations be expunged; subject to the approval of the Prudential Committee. The para. referred to is this:—

"If, however, an individual does not keep a conveyance, he is entitled only to his actual expenses for the same, the amount not to exceed the regular allowance."

8. That Dr Park be allowed to draw & charge in this year's account, the unexpended portions of his Pundit's & Conveyance Allowances, to be expended in supplementing next year's allowances for these objects.

9. That a house situated on the Mazagon Road, Bombay, suitable for a Dispensary & a School-house, be leased for two years. (Memo. The rent will probably be fixed at Rs 10 a month; & the rent for 1878 will be supplied by the funds already asked for this purpose).

10. That we approve of Dr Ogden's asking for a special grant;- for the rent of a house (on a lease of five years at Rs 100 a year,) for a
Dispensary at Solapur Rs 100.
for Medicines 300.
for a Compounder @ Rs 25 a month 300
8. for a peon @ Rs 8 for a month 96
34 119 4 5 & for a guard of the Dispensary @ Rs 6. = 72
251. Total Rupees 868.

11. That Dr Norris be allowed to employ a peon @

a sum not exceeding Rs 10 a month, & that she be allowed to draw Rs 120 of her lapsed Pundit allowance of 1877 for this purpose. ~

12. That the Mission "compound" may not be crowded by the buildings for the Theological Seminary, the Brn at Ahmednagar are appointed a committee to decide upon & secure a location for additional building for the Theol. Semy, & to erect a Lecture Room & to obtain furniture. And it was res'd that Rs 500 be asked for securing a suitable piece of land & for walling it in.

Pd.

13. That the Guard at Khokar be continued @ Rs 3 a month.

14 That the houses at Mahabaleshwar be assigned for the next hot season as follows:—
"Murray House" to the Bruces.
"Wood Cottage" to the Gates, Dr Norris & Dr Ogden.
"Graves' Cottage" to the E. S. Humes.

& that we approve of Br Bruce loaning to Br Winsor, for the next hot season, the large Satara tent; & that the Rs 60 asked for covering it with thatch, be assigned to Br Winsor, to be used, as he thinks best, for making comfortable arrangements for the Season. +

15. That we approve of Rev Vithalrāw Makāsarē, pastor of the Sātāra church, spending six months from 1 Oct. at Wāmbori, on account of urgent private affairs; & that so far as his relation to the Mission is concerned, he be, for that time, under the care of Dr Ballantine.

16. That the Mission hereby severely censure Rev. Sadobā Makājī Zādhaw, on account of his connection with the marriage between Kondājī & Dripatabāī.

(Memo. At the Mission meeting, 24 Oct 1877, a communication in regard to the misconduct of Pastor Sadoba Makājī Zādhaw, in marrying Kondaji, having been rec'd from the "Aikya", Bros R A Hume Bruce & Park were appointed a com^n to prepare an answer to it, & they reported as follows. In view of a communication from the "Aikya" with ref^ce to the conduct of Rev Sadobā, in performing the marriage ceremony between Kondājī Tsokobā & Draupadibāī Gaibhājī, although the communication was made in a somewhat irregular manner, the mission adopt the following minute;— The Mission is wholly unable to concur with the "Aikya" in the opinion expressed in the res'n of that body, that the first marriage of Kondājī was undoubtedly legal; as Para. 4 Part 1 of the Indian Christian Marriage Act appears to settle the question of its illegality. Yet the Mission concur with the Aikya in thinking that the action of Rev Sadobā was extremely injudicious & contrary to the spirit of the N.T. & that his error was greatly aggravated by the fact that it was committed in direct opposition to the advice of many of his brethren; & while the mission considers that his conduct properly renders him liable to very grave censure; yet considering his former good character & standing, & the fact that this is the first case of the kind which has been brought to public notice, the mission cannot regard him as ~~[illegible]~~ "utterly unworthy the position of a christian pastor". The Mission would further take this opportunity to express the opinion that the pastors of our chs. should diligently inform themselves of the terms of the In. Chn. Marriage Act, & in all such matters, be extremely careful to observe always the Spirit of X's teaching on this subject.

This report was accepted & approved & a copy of it was sent to the Aikya. Hereupon the Aikya adopted the following resolution, as translated into english. "Minute of the Aikya on the marriage of Kondiā Tookobā & Draupadi Sāibhāji, a young Christian girl, by Rev Sadobā Makāji Jādhav, passed 24th Oct 1877 by the Aikya. It was proved that Sadobā performed the above marriage ceremony in entire opposition to the plain scripture rule, & that when certain brethren advised him & proved to him that it would be contrary to the Ss. & when he had been convinced & had assented that it wd be improper to solemnize the marriage, & had said "Yes. I will not solemnize the marriage", he, afterwards, because of the importunity of relatives, giving up the fear of God, knowingly & willingly, against the scripture rule, incited Kondiā Tookobā to leave his first wife without any proper reason & to take this second wife. So, he effected that the girl Draupadi should

remaining
in the adulterous connection described in Mat 19:9 & Mk 10:11,12. And so he effected that the above mentioned Christian girl, Draupadi should live in an adulterous connection with Kondū. And she being ignorant in this matter, he did not give her a proper understanding of it, & so prevent her joining this connection. And on this ap Kondu & Draupadi these two, have left helpless & injured, Kondu's first wife who is alive & who had lived with Kondu for the last 4 years, & was willing & fit to continue to do so; & this without obtaining a lawful divorce. So by solemnizing the above mentioned marriage, Sadoba is very blameworthy. And for this offence the Aikya decided that Sadobā Jādhav being in such a condition, is unfit to be the pastor of a church, & therefore the Aikya revokes his licence.")

17. The names of Tukārām Nathoji, Bābāji Shiwarām (if he desire it heartily) & Balawant Bhimāji Ugare were added to the list of those chosen for the Theological Class.

18. That the following graduates of the Normal School be employed as teachers, by the Mission, according to the following arrangement.

Umarāw Sidobā Hiwāle in Ahr. Sn. Station School from 1 Jan 1878.
Jayawant Shiwarām in Ahr. West Common School from 1 Nov 1877.
Sidobā Dagadobā Nanawāre in Ahr. N.W do do do do
Bhāgushā Pāndobā Gāyakawād in Ahr. N.E. do do do
Rāghobā Nāmāji Adhāw in Pānchgani from 1 Jan 1878.

19. That the following school teachers &c. be transferred
Haribā Bālāji Thorāt to the Bombay District from 1 Nov 1877.

Nārāyan Bālājī Thorāt to Bombay District from 1 Nov 1877.

Rāmjī Umājī Ohol to Solāpūr Station School do.

Amritrāw Dādobā Gāyakawād to Rāhurī Station School. 1 Jan 1878.

Sadobā Bāpūjī Kālokhe to Ahr. South, Common School, do.

Sonājī Kānhobā Amolik to Solāpūr from 1 Nov 1877.

Rāwajī Pawār, loaned to the Baptist Mission "for one or two years", be reclaimed & sent to Sātārā East from 1 Jan 1878.

20. That the following school teachers be dismissed from the service of the Mission

Balawant Govind from 1 Nov 1877 with one mo.'s add'l. pay for unchristian conduct

Nathojī Yemājī do do do for inefficiency.

21. That Sadobā Makājī Jādhav be employed as a catechist in the Bombay District from 1 Nov 1877.

22. That the pay of Dājībā Jagannāth, deceased, be allowed ~~be allowed~~ to his wife Ruthbāī for June & July & that she be employed as a Bible Woman.

23. With reference to Dr Clark's letter of 15 Feb, respecting additional grants to our Native Agents, on account of the Famine, it was resolved that one month's pay additional, be allowed to our Native Agents & that Pastors Anajī & Sonājī, who do not receive an allowance from the Mission, be allowed Rs 7 each, which is the amount paid by the mission to village pastors - This is with the understanding, that the money received shall be used in the first instance for the payment of debts.

24. The report of Dr Bruce as Committee for examining the Girls' school, was accepted with thanks & in view of it, it was res'd that hereafter no pupils in the lower department of the Girls' School be placed on the list of beneficiaries, & that those already on that list be removed after one year from this, unless they advance to the Higher Department; & that no girl be allowed to receive help for more than five years, as a pupil in the Girls' school.

25. That the mission express their gratification at the success of the Christian School conducted by Mrs E. S. Hume in Bombay during the past year, & that in view of the understood willingness of the Woman's Board to assist the school, we approve of their asking an additional allowance of Rs 200.

26. That a Scientific Institute of 3 days duration be held immediately after the Oct. meeting of 1878. Candidates who desire to attend are to be notified through the Dnyānodaya & to hand in their names that a roll of members may be prepared - The roll to be called at the beginning of each lecture & all members be required to attend, take notes & be examined; & that there be four courses of lectures, giving 4 exercises each day at 9 A.M., 11 A.M., 3 P.M., & 7½ P.M. that these be given as follows:

On Comparative Anatomy (with Sciopticon) by Br Bruce.
" Astronomy by Br Park.
" Physiology by Br Ballantine.
" Botany by Br Fairbank.
& that the exercises of each day be commenced with devotional exercises of half an hour.

27. Having received a favorable report from the Committee, appointed at our May meeting, on the poem "Our Father's care" as translated into Marathi by Mrs Bruce; the Manuscript was placed in the hands of Brn Bruce & E.S. Hume to arrange for its publication.

28. That Br Park be appointed to carry the reprint of our Hymn Book through the Press, & that the Edition consist of 2000 copies.

29. That the Mission purchase, at Rs 2 a copy, 25 copies of "Anatomy Human & Comparative" prepared & printed by Br Bruce; & that a copy be put in each of the Mission Libraries; also that 25% discount be allowed to Colporters.

30. That the Second Prize Book, consisting of a series of Sermons prepared by Rev R. V. Modak, be published at the Anglo Vernacular Press, under the direction of Br Park, funds for this purpose being available; the edition

to consist of 1000 copies, & the price to be 4 annas a copy; colporters to receive their copies @ 25% disc.

31. That a Report of the Mission for 1877 be compiled from the reports of the Members by Br Fairbank & that 600 copies be printed.

32. That Br Bruce be requested to revise & enlarge the Mission Text Book on Astronomy.

33. That our Reference Testament be sold @ eight annas a copy.

34. Br Bruce having prepared & printed forms for a summary of our accounts, to facilitate the work of the Treasurer & Financial Committee, & offered them to the Mission, it was resolved that the Mission thankfully accepts them & requests each member to fill out the form in connection with his semi-annual account.

35. That Rs 150 be devoted to the purchase of Books for the Mission Library at Bombay. (Memo. This is in view of the authority contained in Dr Clark's letter of 2 Feb 1876 to Br Park.)

36. Rev Kāsam Mahammadji having prepared a Marāthi Version of the Qurān, it was res'd that he be requested to place the Ms. in the hands of the Mission & that Brn Park & E.S. Hume

be a committee to have the work examined, & revised, if necessary, by competent scholars; & that this committee be empowered to procure funds for its publication, & to take it through the press, in such form, & with such additions in the shape of Indices, Introductions, Notes &c as may seem best.

37. That the Missionaries at Ahmednagar be a committee to select boys to attend the Normal & Station schools for the next year.

38 That Brn Fairbank & R.A. Hume be a committee to report on possible improvements in the Constitution of "the Aikya".

39. That Br Wells be a delegate to the Sabbath School Convention at Allāhābād, which is to assemble on 23. Decr next.

40. The following Officers were elected for 1878.
Secretary & Annalist, Br Fairbank.
Treasurer, Br Harding.
Financial Committee, Brn Harding Fairbank & Bruce.
English Editor of the Dnyānodaya Br Park.
Marāthi do Mr S̱āhu Dāji Kukade
Librarian at Ahmednagar, Br Fairbank.
Depositary at Ahmednagar, Br Bissell.

41 The General Exercises for the next

meeting, beginning 17 July 1878, were designated as follows.

English Sermon by Br Bissell.

Marathi Sermon by Br Harding.

Essay by Br Park.

Written Exegesis by Br Gates.

Criticised by Br Bruce.

Marathi Lesson led by Br E. S. Hume.

Conference on Sunday Schools. Report of the Allāhābād Conference by Br Wells, followed by a discussion.

42. That our next Meeting be at Bombay, beginning on 17th July 1878.

43 That the above minutes be approved & a copy of them sent to the ~~Missionary~~ Secretary of the Board in Boston.

E. E.

S. B. Fairbank

Sec. of the Marathi Mission

Mission Oct. 17th–29, 1877. ✓✓

Rec'd Dec. 7.

✓

Minutes of the Meeting of the American Marāthī Mission held at Bombay from the 17th to the 29th of July 1878.

The Marāthī Mission of the A.B.C.F.M. met at 3½ P.M. of 17 July 1878 at the house of Br Park on Mount Road, Bombay. There were present Brn Fairbank, Bissell, Bruce, Park, Wells, Winsor, R.A. Hume, Ballantine, E.S. Hume & Gates, & also Dr Norris & Dr Ogden. Br Harding arrived the next morning.

It devolved on Dr Bissell to act as chairman. The minutes of the last meeting & the letters received from Dr Clark were read & Reports of the work in the various districts were made by the members.

The Marāthī Sermon was preached by Br Harding at 4 P.M. of Sunday the 21st in our chapel. The English Sermon was preached by Dr Bissell in the Baptist Church at 6 P.M. of the same day. The Conference, on Sabbath Schools conducted by Br Wells was held at 7 P.M. of the 22nd at Br E Hume's house on Mazagon Road. The Exegesis was on the Early Teaching of the Old Testament &c. on the Immortality of the Soul, & was read by Br Gates & criticised by Br Bruce. The Essay was on Education as a Missionary Agency & was read by Br Park. The Marāthī Lesson was conducted by Br E.S. Hume.

The Mission commenced its daily sessions with a prayer meeting lasting for half an hour, & joined with the Native Church in the Celebration of the Lord's Supper at 5 P.M. of Sunday the 21st inst.

In the Course of the Meeting the following resolutions were passed. Some of them had been carried into execution before the meeting, as the sense of the mission had been found by circulars to be in favor of them.

1. After full investigation of Matters at Satara, brought before the Mission by Br Winsor; it is the unanimous opinion of the Mission that the charges brought by Br Winsor against Br Bruce, rest on trivial grounds & have not been sustained in any particular.

2. In view of the statements made by both Br Bruce & Br Winsor, & the facts brought before us, & their expressed desire that one or the other may be removed; Resolved that it is inexpedient that they remain as as laborers at Satara, & therefore that Br Winsor be relieved of the charge of Mission operations at Satara from the first of August, & that Br Bruce have entire charge of our work in that district.

3. Br Winsor's general relations to the Mission having been considered, the conclusion has at last been reached that in view of the weakness of ~~the~~ his nervous system and general health as judged

of by the Medical members of the Mission, an early return to America seems desirable. The facts brought out in the course of the present investigation, taken in connection with other facts previously known to the members of the Miſsion (none of which however at all affect his moral & Christian character,) make it more evident to them that this is the only right course to pursue. The Miſsion however desire to record their sense of Dr Winsor's zeal & desire to do good & their very great regret that they are obliged to come to this conclusion.

4. Having had a communication from Dr Winsor asking the Miſsion to reconsider yesterday's decision (Res.s 1, 2 & 3) and to allow him to remain on trial another year, it was res'd that the Sec'y reply to his letter, assuring him of our sympathy, but informing him that we do not think it wise to change our decision.

5. Res'd that the Sec'y be instructed to inform Dr Winsor that the Miſsion is prepared to take the responsibility of furnishing him the means for an immediate return to America if he wishes to go immediately without waiting for an answer from the Prudential Committee.

6. Res'd that we approve of Dr Fairbank's sending

his children Gracie & Edward to America at an expense not exceeding Rs 1400.

7. Res'd that those of our number who have the care of Br Fairbank's Children, may charge for their allowances, as if they were their own children.

8. Res'd that some blanks in Article I of "Allowances" in the Constitution of our Mission be filled as follows; viz. "The personal allowance of an unmarried missionary shall be, In Bombay Rs 100 per month. In the Dakhan Rs 80 per month.

9. With reference to the last para. in art I. of Allowances, Res'd that Br Fairbank's allowance be Rs 100 per month.

10. Res'd that Br E.S. Hume be allowed a *pattewālā* (messenger) for this year at Rs 11 per month.

11. Res'd that Br Winsor be allowed to charge Rs 128, which is the balance of what he expended in repairing & enlarging the station school house at Satara, above the allowance & subscriptions. And also that he be allowed to charge Rs 225 for house rent at Mahabaleshwar during the last hot season; expended above his allowances for travelling for health; & also that he be allowed to charge Rs 30 additional expense that he incurred for tents.

Byculla House

12. After hearing the report of the Committee on the Byculla House, Res'd that the Byculla House, Outhouses & walls be rebuilt, and the ground raised, according to plans & estimates which the Com. appointed last Oct (Res 4.) may decide upon, at an expense not exceeding Rs 12.000 -

13. And as from letters from Dr Clark we fear that this whole amount cannot be granted at once, and as Rs 105 per month, or Rs 1260 a year, are now being paid for the rent of a missionary who would live in the mission house when rebuilt, Res'd that, if the Prudential Committee cannot advance the whole sum at once, they be asked to allow $1000 per year for a time not exceeding six years, to be used for paying off a sum borrowed for making the repairs, the balance being met by rents from the Press building, which for important reasons it seems undesirable now to sell.

14. Res'd that, with reference to a letter from Dr Clark to Miss Dr Ogden, we approve of her asking from the Woman's Board, an allowance of Rs 1500 for procuring a site for a dispensary at Solapur & for erecting thereon the necessary buildings -

15. Res'd that Rs 100 be sent to Dr. D. Macdonald with a note expressing our sense of our obligation for

his medical services and attendance on our Mission families in Bombay.

16. Res'd that as there seems a necessity for Rev. Vithalrāw Makāsare's (Pastor of the Satara Church) remaining still longer at Wamborī, Dr Ballantine be allowed to pay him Rs 15 a month till next October.

17. Res'd that we ask that a month's additional allowance for this year be made to such of the Native agents in the Ahmednagar Districts as receive less than Rs 16 a month.

18. The Mission having received a donation of £150 from Dr Hugh Miller of Broomfield by Helensborough, Scotland, for endowing a scholarship in its Theological Seminary at Ahmednagar; - Res'd that our heartiest thanks be tendered to Dr Miller for this generous expression of interest in our work; that this scholarship be named "the Hugh Miller Scholarship" & that Rev R. A. Hume, Rev. L. Bissell D.D. & Rev C. Harding, Treasurer of the Mission be hereby appointed a committee in trust, to confer with the Prudential Committee of the Am. Board for investing & administering the funds of this Scholarship, with power to add to number & fill vacancies as necessity may arise.

19. Res'd that the Bn at Ahmednagar be a committee to communicate with members of the S.P.G. committee & express our regrets at the course followed of late by the agents of that Society in the Nagar District, and, if no modification of that course be thus secured, that this committee be authorized to prepare & publish a statement of the facts.

20. Res'd that Brn Bissell & R.A. Hume be a committee to prepare a letter of advice to our helpers, especially urging them to diligence in their regular duties, to the importance of avoiding secular work & of care in the use of money.

Park's conveyance

21. Res'd that we ask from the Prudential Committee a special grant of Rs 600 to purchase a conveyance for Br Park.

22. Res'd that Br Fairbank be our Committee for assisting in the examination of the Normal School of the C.V.E.S. next October.

23. Res'd that Br Harding be a committee to examine the Girls' School at Ahr. next October.

24. Res'd that the Dnyanodaya be conducted hereafter as a Christian & General Review, but avoiding the discussion of current political matters, & that Br Park be the Editor in Chief of both the English & Marathi portions.

25. Res'd that we print an edition of 2500 of the Marāthi Almanac for 1879; the size and price the same as last year; to be prepared by Br Park -

26 Res'd that the Index of Subjects, to the Hymns of our Hymn Book, prepared by Rev Bābā Padmanji be thankfully accepted & printed in the Edition of the Hymn Book now in the Press.

27. Res'd that Br Park may employ from 1 Jan 1879, a Christian teacher for an English School at Mahād, at an expense of Rs 20 a month. (Memo This is to be put in a supplementary Estimate.

28. That the present rules for admission to the Girls' School at Ahmednagar may not prevent village girls from obtaining an entrance, & also to help in developing village schools, Res'd that a prize of Rs 2 be offered to the teachers of village schools for each girl whom they may instruct sufficiently to pass the entrance examination of the Middle Department of the Girls' School. (Memo. This year, no expense will come for this on the Am. Board.

29. Res'd that Honāji Kanhoba Amolik,

techer at Solāpūr, be dismissed from the beginning of the yea

Ditto. Pāndobā Sonaji Pawār ditto. for unchristian conduct

Ditto. Harībā Balaji Thorat from the middle of April.

30. Res'd that Vishwās Alibā teacher be transferred to the list of Bible Readers.

Ditto Ahilāji Mukind Kāṭwad. Ditto
Ditto Ramāji Rakhamāji Chaudkar Ditto.
Ditto Sāwalyārām Sakhārām Sālawē ditto.
Ditto Vithobā Phakirbā Dehade Ditto.
Ditto Rāwji Tsokobā Sāṭē ditto.

31. The General Exercises for the next meeting, in Oct., were designated as follows.

English Sermon by Br Bruce.
Marāṭhī Sermon by Br E.S. Hume.
Essay by Br Wells
Written Exegesis by Br Harding, criticized by Br Fairbank
Marāṭhī Lesson, led by Br R.A. Hume.
Conference on the best method for leading all our Native Christians to give systematically for the support of their own churches & for benevolent objects; led by Br Ballantine.
Conference on the present aspects of the Evolution Theory, led by Br Park.

32 Res'd that the appended list of Estimates for 1879 amounting to Rs 75,155 & also the

Supplementary Estimate amounting to 2340 Rupees be approved & an abstract of the same be forwarded to the Prudential Committee by the Secretary -

33. Res'd that Krishnarāw R. Sangale be allowed to visit Ahmednagar & remain till Oct. & that half his travelling expenses be paid.

34 Res'd that the Minutes of this meeting be approved & a copy of them be sent by the Secretary to the Prudential Comm.

Estimates for 1879.

I. Allowances of Missionaries

			Rs	
Bombay	Rev C.W. Park	4 children	3660	
	" E.S. Hume	1 "	2940	
	Dr S. Norris		1800	
Nagar	Rev S.B. Fairbank		1560	
	" L. Bissell	2 "	2460	
	" R.A. Hume	3 "	2640	
	Dr W.O. Ballantine	1 "	2280	
Satara	Rev H.J. Bruce	4 "	2820	
	" S.R. Wells	3	2640	
Solapur	" C. Harding	5	3000	
	" L.S. Gates	1	2280	
	Dr E.K. Ogden		1320	29400

II. Native Agency. Grants to Churches.

at Bombay, one -	Rs 780	
Nagar & its Districts, ten helped	1434	
Satara one -	96	
Solapur one -	84	2394
Licentiates		
Nagar 2.	444	
Satara 1.	540	
Solapur 1.	216	1200
Theological Class.		
Eight Students, at Nagar		1179
Bible Readers. Men		
Bombay 3	1230	
Nagar South 6 Dr Bissell	1116	
" West 5 R.A. Hume	687	
" North 8 W.O. Ballantine	1029	
" Northeast 7 S.B. Fairbank	963	
Satara 3 H.J. Bruce	468	
Panchgani 2 S.R. Wells	339	
Solapur 1 L.S. Gates	141	
" 1 Medical Dr Ogden	456	6429
Bible Readers, Women.		
Bombay C.W.P. 1. E.H. 1. S.H. 1	396	
Nagar South 6	531	
" West 1	78	
carᵈ forward	1005	11.202

Native Agents con'd, Bible Women &c.	(1005)	(11.202)	
Nagar North 3	228		
〃 Northeast 5	429		
Satara 1	60	1722	12.924
III. Education Normal School			
Ahmednagar		600	
Girls' Schools			
Ahr. Pupils 600 Incid's 140 Teach 360	1100		
Satara Teacher 108 Incid's. 10	118	1218	
Station Schools			
Bombay Teachers &c 600 Pupils 100	700		
Nagar South 〃 108 〃 200	308		
〃 West 〃 150	150		
〃 North 〃 147 〃 300	447		
〃 Northeast 〃 168 〃 300	468		
Satara 〃 153 〃 150	253 wrong		
Pānchgani 〃 132	132		
Solāpūr 〃 132 〃 100	232		
Scholars at Trades Ahr. West	100	2790 wrong	
Common Schools			
Bombay 3 including Mahim	933		
Nagar South 6 for 693. West 5 for 591=	1284		
〃 North 7 for 882 Northeast 16 for 1722=	2604		
Satara 2	288		
Solapur West 3 for 444 East 2 for 264=	708	5817	10.425

III Con'd. Pandits.

Bombay. C.W.P. 360 + Clerk 360			
E.S.H 240 S.N. 60	1020		
Nagar L.B. 60 R.A.H 200 N.B.B 100	360		
Satara H.J.B 50 S.E.W. 100	150		
Solapur C.H. 25 L.S.G. 240 E.K.O. 0.	265		1795
IV. Buildings, Rents &c.			
Bombay C.W.P.	1709		
E.S.H.	887		
S.N. (including Dispensary 720)	1440		
Taxes, in general.	200	4236	
Nagar South L.B.	167		
West R.A.H.	215		
North N.O.B.	103		
Northeast S.B.B.	662	1147	
Satara (4 months House rent)	309	309	
Panchgani 540 Bhing 120 Malst. 227	887	887	
Solapur C.H.	132		
L.S.G.	492		
E.K.O (incl. Dispensary 100)	544	1168	
Chapels. Taxes (By) 64 Guards 360 Rep. 347 Lighting.		795	
New Buildings.			
A/c House at Byculla	2000		
Shrigonde &c. A.W. South 350 + 100 =	450	2450	10.992

V. Tours & Travelling

		Tours by Miss.	Tours Native Assts	Tents	Trav'g on Miss. Business	Trav'g for Health			
Bombay	C.W.P.	150	100	25	125	175	575		
	E.S.H				125	150	275		
	S.D.N.	10			50	100	160	1010	
Nagar	S.B.F.	100	75	30	40	100	345		
	L.B.	175	80	20	50	100	425		
	R.A.H	75	35	30	50	130 rent 150	470		
	W.O.B	150	50	25	50	150	425	1665	
Satara	H.J.B.	100	50	10	125	50 rent 150	485		
	S.R.W	150	20	20	125		315	800	
Solapur	C.H.	175	40	20	75	150	460		
	L.S.G	125	30	10	50	125	340		
	E.K.O				50	100	150	950	4,425

VI. Books & Printing

	Tracts	Depositories					
Bombay Sundry	25	15				40	
			Ed.r	Peons	Printing		
Dnyanodaya Incid.l 50 Binding 15. Papers 25			1200	120	900	2310	
Mission Report					160	160	
Marathi Almanac					300	300	
		Tra	Transp.	Binding			
Nagar (& For Theol Class	200 30	12	20	15		297	
Satara	30		5			35	
Panchgani	20		5			25	
Solapur	50	6	8			64.	3,231

VII. Medicines & Med^{l}. Attendance.

Bombay C.W.P. Att^{ce} 75. Med^{s}. 15 — 90

E.S.H — 75 " 15 — 90

S.N. Compounder 300 " 300 Peon 120 = 720 — 920 wrong

Nagar. S.B.F. — 10

L.B. — 10

R.A.H — 20

Hospital ass^{t}. 100. — 140

Satara H.J.B. Attendance 50 Med^{s} 20 = 70

S.R.W — " 30 = 30 — 100

Solapur C.H. — " 20

L.S.G — " 20

E.K.O Compounder 120 Peon 96 = 216 — 256 — 1416

VIII. Incidentals.

		Sec. Agent.	Postage	Sundry		
Bombay	C.W.P.	144	20	12	176	
	E.S.H	132	10		142	
Nagar	S.B.F.		20	26	46	
	L.B.		12	8	20	
	R.A.H	25	20	8	53	
	W.O.B.		5	11	16	
Satara	H.J.B.		12	5	17	
	R.S.W.		10	2	12	
Solapur	C.H.		50	5	55	
	L.S.G 5 Postage E.K.O 5.				10	547

Total Rs 75,155.
wrong

Supplementary.

Christian Teacher of English at Mahad	Rs	240
Conveyance for Dr Park		600
Site & Buildings for Dispensary at Sholapur		1500
	Total Rs	2,340

S. B. Fairbank Secretary
of the Marathi Mission of
the Am. Board C. F. M.

Bombay
30 July 1878.

My dear Dr Clark

I have had just time to prepare this copy of our resolutions & Estimates for 1879 - I sent you a full letter by last week's mail containing an account of the investigation of the Difficulties at Satara & hope the letter will reach you safely - I must postpone sending any comments on matters voted & estimated at this meeting till a future day, as I am to start for Ahm. today & go at once to Wadale after arriving at Nagar. With best wishes I am

Yours most sincerely

S. B. Fairbank

Minutes of the Mahratta Mission
from 17th to 29th of July 1878.
Rec'd Sept. 7, 1878.

Minutes of a Special Meeting of the American Marathi Mission held at Ahmednagar. Jany 10th – 13th 1879.

There were present at this meeting Brn Fairbank. Bissell. Harding. Bruce. Park. R. A. Hume, E. S. Hume, Ballantine, Gates. Miss Norris. & Miss Ogden.

Br. Harding was appointed Chairman of the meeting. & this & other sessions of the meeting were opened by reading of the scriptures & prayer.

After the reading of the letter of Dr. Worcester, & other letters from the absent members of the mission. [Brn Wells & Winsor] the special business of the meeting was taken up, namely. to consider in what way the reduction in our expenditure required by the Prudential Committee, ($7.500) can be effected with least injury to our work. After hearing the opinions & suggestions of all the members of the mission, it was resolved.—

1. That considering the actual reduction in our allowances by the depreciated value of the rupee (about 20 per cent.) the

salaries of the missionaries be not further reduced. but that each one be allowed to assume such part of the burden as he may feel able to bear.

11. (a) That the sums asked in our supplementary estimates be given up —— Rs 2340.

(b) That the sums asked for repairs of the Byculla house (Rs 2000.) & for houses for Native assistants at Shrigonda & Nagar (Rs 350. + 100.) be given up 2450.

(c) That we accept the offer of Dr. Ballantine to provide for his own support during the last half of this year. The half of his allowance thus saved (Rs 660), together with the part lapsed on account of the death of his wife (Rs 780.) = 1440.

Rs 6,230.

111. After deciding upon these general items, we went carefully over the list of our estimates for 1879. & suggested such reductions as it was thought possible for each one to make in his own district. This resulted in the following sums being proposed for reduction under the different heads, & in the several districts.—

1. Native Agency		
(a) Grants to Churches —	Rs 90.	
(b) Bible Readers	738.	
(c) Bible women	210.	1038.
2. Education —		
(a) Girls School at Satara	118.	
(b) Station Schools	375.	
(c) Village "	1205.	
(d) Pundits	870.	2568.
3. Buildings & repairs		655.
4. Tours & traveling		1085.
5. Books & printing		635.
6. Medicines —		50.
		Rs 6.031.
General items (see above)		6.230.

Deducting this sum Rs 12.261. from the Rs.15,000 — the reduction required by the Prudential Committee — there still remain Rs 2.739. to be provided for. We cannot depend upon receiving any considerable part of this sum from friends in India; nor can we further reduce our expenditure without dismissing valuable laborers, or suspending important parts of our work. We therefore earnestly request the Prudential

Committee to grant us this last sum from the proceeds of premium on Bills of exchange sold in Bombay; which at present amounts to over Rs 2000, on every £ 1000. We would also express the hope that, in view of the large reductions we have made, & the sacrifice at which they were often effected, while the premium on exchange is so very large - the Prudential Committee will see it right to grant us even more than the above sum, thus arresting some of the more disastrous retrenchments.

4. Res^d that each member of the mission be allowed to make the reductions assigned to his district wherever he can do so with least detriment to his work.

After the question of retrenchment was disposed of, the following other items of business were transacted.

5- That, as it is desirable to associate competent native Christians in the work of instruction in the Theol. Seminary, & as Rev. Bábá Padmanji is now providentially available for this work, & has signified his willingness to accept such an appointment; we authorize Bro. R. A. Hume to try to raise the means for employing Mr. Bába, & if successful, that Rs100. per mo. be offered the latter for his services — & that he would be expected to devote his chief time & strength to the work of the Seminary; & when this is not in session, to engage in evangelistic & other missionary work.

6.– Bro. Winsor having sent a letter to the mission, asking "whether there is any objection on the part of the mission to (his) my taking Sáwalarám on a missionary tour with me now at this season," [Sáwalarám being a Bible Reader in the charge of Bro. Bruce], the Secretary was instructed to reply to the letter, informing Bro. Winsor that as we hope very soon to hear from the Prudential Committee, we think it better not to change our action taken at the meeting last October.

7.– That Bro. E. S. Hume be authorized to repair the mission house at Byculla from the proceeds of the last quarter's rent of the house.

8. That the Financial Committee be authorized to audit the account of Bro. Park (for the last six mos.) in which he has overdrawn the sum of

Rs 1054.6.8 , also the account of Bro. E. S. Hume in which he has overdrawn the sum of Rs 733.13.7-

9. - That the articles of comity agreed upon at a conference held at Ahmednagar Jan. 1st 1879 between our missionaries at Ahmednagar on the one part, & the Bishop of Bombay with the S. P. G. missionaries on the other part, be adopted by this mission. [Memo. This is understood to be binding only if the S. P. G. Committee shall also adopt the same articles of agreement.]

The paper containing the notes of this conference is as follows.-

"Ahmednagar 1 January 1879.

"Notes of conference between American missionaries & S. P. G. - Present Bishop of Bombay, Revds J. Taylor, T. Williams & B. Dulley; Revds S. B. Fairbank D.D., L. Bissell D.D. & R. A. Hume

Occupation of territory.

I. A line to be drawn from Nagar to Khâre Karzune (खारे कर्जुने) situate 10 miles north west of Nagar, thence due north to Rahuri, thence due west to the Nâsik Collectorate. A line also to be drawn S. E. from Nagar following the Sina River. The S. P. G. undertake to occupy no territory west & South of these lines within the Ahmednagar Collectorate.

II. A line to be drawn from Nagar N. of E. to Madhi, thence E. of N. to Shevgav, & thence due north to the Godavery. The American mission undertake to (occupy no territory to the S. & E. of this line within the Nagar Collectorate as far as the Sina River.

" Rules for the conduct of mission operation in districts where both societies are at work.

I. That where either party has at least a school or a resident agent, & the other party has neither & has no baptized persons there, the latter undertakes to abstain from work in the place.

II. Neither party shall be excluded from visiting any place where it has baptized persons for the purpose of instructing such persons.

III. The ordained ministers of either party shall hold themselves bound not to baptize persons belonging to villages from which they are excluded by Rule I. without first communicating personally with the agent in charge of the village in question.

I.

"The committee of the American Marathi mission in the Ahmednagar District adopt for their own guidance in their relations with the S. P. G. the rules laid down by the Bombay Committee of the S. P. G. on the 9th October 1878 relating to the employment of agents formerly employed by other societies. [Memo. These rules were as follows. - (1) That in future no agent be employed by this Committee who has been dismissed from other societies as morally unworthy of employment.

(2) That no agent be employed by this society who has left another Society with however good character, until he has submitted to a period of 12 months probation, & satisfied the Committee of examiners.]

"The above pledges are to be held binding on the missionaries & agents of either Society now at work in the Ahmednagar District pending the action of the American Marathi mission & the Committee of the S. P. G.

(Signed)

S. B. Fairbank L. G. Bombay
L. Bissell B. Dulley
R. A. Hume J. Taylor
 J. Williams "

10. Res^d^ that the above minutes be approved, & a copy of them be sent to the Secretary of the American Board in Boston

L. Bissell. Sec^y^

Mahratta Mission

Ahmednuggur Jan. 10, -13, /78

Rec'd March 5.

Records of the Meeting of the Marathi Mission of the A.B.C.F.M. held at Ahmednagar 16 Oct to 4 Nov. 1878.

The Mission met at Ahmednagar on Wednesday 16 Oct 1878 at 3 P.M. There were then present Brn Fairbank, Bissell, Harding, Bruce, Wells, R.A. Hume & E.S. Hume, & Miss Ogden. Brn Park & Ballantine arrived on the 17th inst, and Br Gates on the 18th inst. Mrs Bissell, Mrs Harding, Mrs Bruce, Mrs Park & Mrs R.A. Hume were also present at many of the meetings. It devolved on Br. Bruce to act as Chairman & he opened the meeting by reading a portion of Scripture and prayer.

The minutes of the last meeting were read, a docket was formed, and Brn R.A. Hume & Fairbank were appointed as Business Committee. Reports of the work in their fields, since the last meeting were made by the members of the mission.

A letter from Dr Clark, dated 4 Sept. respecting the mission's action in July as to matters at Satara was read and its suggestions were considered, especially in the light of what has transpired since we met at Bombay. On the

23rd inst. another letter on the same subject was received from Dr Clark. It was dated 17-20. Sept., and included the full report on the subject that was made to the Prudential Committee by the Sub-committee appointed for its consideration. These documents were carefully considered and then with other papers pertaining to the subject, were placed in the hands of Brn Bissell & Harding as a committee to draft an answer and lay it before the mission. This Committee reported partially on 30. Oct. & finally on 2. Nov.; and the following minute was passed; viz. "The Letter by the Committee on Satara matters was read and approved, and it was directed that a copy be sent to the Prudential Committee".

The Committee, consisting of the Missionaries at Ahmednagar, appointed at our last meeting for corresponding with the Committee of the S.P.G. Society respecting their operations in the Ahmednagar Collectorate, reported by laying the copious correspondence before the mission. It was read and the report was thankfully accepted as a report of progress, the committee still remaining under appointment.

The Committee for examining the Normal School (C.V.E.S.) reported; and the missionaries at Ahmednagar with Mr Haig, (Principal of the Normal School) were appointed as the Committee for deciding what boys shall be helped as students in the Normal School for the next year.

The Committee appointed for the examination of the Girls' School reported favorably. It was resolved that Mrs Hume & the Brethren at Ahmednagar be a committee for deciding on matters pertaining to the Girls' School.

Brn R.A. Hume, Harding & Park were appointed a committee to prepare a memorial to Government with reference to securing a modification of the Divorce Laws for Native Christians, & also to circulate the same for signature, & to forward it to Government.

The Mission attended the examination of the Theological Class in the new "Lecture Hall". The Students were examined in Astronomy & Church History (both taught by Dr Bissell,) in Natural Theology (taught by Rev R.V. Modak,) & in An Introduction to the New Testament & the Exegesis of Matthew &c. (both taught by Rev R.A. Hume.) In view of it the following resolution was passed by the Miſsion. "The Miſsion having attended the examination of the Theological Claſs, would expreſs their gratification at the appearance of the young men & their progreſs in study, at the end of the first year of their course."

The Mission also attended the Exhibition of the Girls' School. A large number of the Ladies and Gentlemen of the Station were present & were much interested.

The Scientific Institute appointed last year (see Res. 26, of Oct meeting 1877) was held on the 28th, 29th, & 30th of Oct. There were daily religious exercises from 9 to 9:30 A.M. conducted by different members of the Miſsion. Then, (at 9.30 A.M.) there was each day a lecture on Botany by Mr Fairbank; at 11 A.M. a lecture on Spectrum Analysis by Mr Park; & at 7:30 P.M. a lecture (illustrated by the use of his sciopticon) on Comparative Anatomy by Mr Bruce. The lectures, all in Marathi were highly appreciated by the 150 to 200 who attended as students.

The Miſsion adjourned to attend the Anniversary meetings in connection with the "Union" & the large Congregation that assembled. These meetings were held from the 24th to the 27th of

Oct. inclusive, for three hours in the morning on Thursday, Friday & Saturday, & for two hours in the afternoon on Thursday & Friday, & closed with the administration of the Lord's Supper at 4 P.M. of Sunday the 27th.

On Friday Evening (of the 18th) there was a Conference at the "Castle", on the best method for leading all our Native Christians to give systematically for the support of their own churches & for benevolent objects. It was led by Br Harding & all the members took part in the discussion.

Saturday ev'g (19th) Br Park delivered a lecture in English, in the Hall of the High School, on "The duty that the Educated men of India owe to their country". The Hall was well filled & the audience was highly gratified.

Sunday (20th) at 4 P.M., Br E. S. Hume preached the Marathi Sermon in the Miſsion Chapel, on 2 Tim. 4:7&8. And in the ev'g of the same day, at the same place, Br Bruce preached the English Sermon on Mark 8:36&37.

Monday ev'g (21st) arrangements having been made for a discussion in English on the necessity of a universal religion, the Miſsion Chapel was filled; but as the Hindu disputants failed to appear & uphold the negative the time was profitably filled by addresses from Brn. Park & R.A. Hume, Dr Bissell presiding –

Tuesday ev'g (22nd), the mission held a conference at Br Bissell's, when Br Park presented the present aspect of the Evolution Theory, & others of the Brn followed with remarks & suggestions

Wednesday ev'g (23rd) Br Bruce gave a pictorial exhibition with the sciopticon; the explanation of the pictures being made partly by himself & partly by others who had been before designated for the purpose. A large part of the pictures were illustrative of Bible incidents, & as two instruments were used, & so dissolving effects were produced, the exhibition proved very interesting & impressive.

Thursday ev'g (24th) there was a Kirtan by Rev Kāsam Mahammadji.

Friday Ev'g (25th) was occupied by an Evangelistic Service in which addresses in English by Brn Harding & Bissell, in Hindustani by Rev Kāsam Mahammadji & Shekh Umar, & in Marathi by Rev Rām Krishnapant & Rev Vishnupant, alternated with the singing of Hymns in native metres & with an instrumental accompaniment, under the conduct of Mr Krishnarāv Sangalé. This was a novel style of meeting for Nagar & the large audience appreciated it highly. The Hindustani addresses drew a large number of Mohammadans who do not usually enter our chapel.

Saturday eve'g (26th), there was a Kirttan led by Mr. Krishnarāv R. Sangalé. A large part of the Christians gave up their seats to the crowd of Hindûs who attended.

Sunday eve'g (27th) there was another Kirttan led by Rev Wamirāv Ohol, the pastor of the church at Rahuri.

The remaining General Exercises were allowed time from the regular sessions of the mission, viz. The Marathi Lesson, led by Br R. A. Hume, was recited on Saturday morning, & the Essay, by Br Wells, on "Thoroughly working a comparatively Small Mission Field", was read on Tuesday morning & the subject was profitably discussed by the Mission.

The New Lecture Hall, just completed, which has been built for our Theol.l Sem'y, & through inexpensive, is in such a good situation & is so tasteful in its structure as to prove one of the ornaments of this city, was dedicated on the 18 Oct. at 9:30 a.m.

Br. Fairbank was called on to preside. After singing the hymn, "To our Redeemer's glorious name &c" Br Bissell read the 3rd chapter of 2nd Peter & made the Dedicatory Prayer in English. Br R. A. Hume then gave the financial history of the collection of the funds & of the erection of this hall & the six dwelling houses for Theol. Students. The total expenditure for the whole has been only Rs 5475. The Hymn, "Oh Could I speak the matchless worth &c" was then sung & prayer in Marathi was offered by Pastor Ramkrishnapant Modak, & the exercises were closed by the benediction by the Chairman.

The Mission held its business sessions, except when interrupted by the exercises that have been referred to, & by a necessary recess for recreation taken on Friday (1 Nov.), in the mornings from 9:30 to 12:30 o'clock & in the afternoons, except Saturday, from 3 to 5 o'clock – & also held one meeting from 12 to 1:45 during the progress of the Anniversary Meetings, & another from 12 & 1:30 between lectures of the Institute. The remaining time daily, was required by the various committees. The number of important subjects that required full & careful consideration will appear from the ~~following~~ foregoing records & the following resolutions, that were passed in the course of ~~the meeting~~ an unusually protracted meeting.

Some members found it necessary, from the pressure of Station duties to leave Ahmednagar before the close of our sessions.

1 With reference to Br Winsor's letter to the Mission of the 17th inst, which was received this morning (19th), It was resolved, that the Sec'y write to Br Winsor by today's mail & state that the Mission were sorry that he turned back from Poona and ask that he will still come & meet the mission before its sessions are closed. We think it is desirable that we should have a personal interview with him respecting the subject of his letter and that this would be the most hopeful way of explaining matters.

With reference to Dr Clark's letter of 17-20 Sept.

It was unanimously resolved (24 Oct) that Br Winsor be stationed at Solapūr with the option of going to Sirūr if he prefer, & if a house can be obtained there.

(This 2d resolution was at once communicated to Br Winsor & on receiving his answer, the following resolution was passed on 28 Oct.)

3. The Mission having considered a communication (dated 26 Oct) from Br Winsor it was resolved;— That we do not think the best interests of the work will be promoted by Br Winsor's remaining at Satara, & therefore unless he prefers to go to Sirūr (as suggested in Res. 2) that he take the place & duties of Br Gates at Solapur, & the latter be transferred to Satara. (This was voted with one dissenting vote cast by Rev R.A. Hume).

4. That the Sec'y send Br Winsor a copy of the letter we sent to the Prudential Committee in July & also a copy of the letter & report received on the 23rd inst. from Dr Clark, & also a copy of the answer to these by our committee, as soon as it is practicable to send them. (Memo. This is with the understanding that no use be made of them not authorized by the mission.)

5. Res'd that we have heard with great regret Miſs Ogden's communication regarding the possibility of her having to discontinue her valuable work in connection with our mission, on account of the uncertainty of her health; & we assure her that we greatly prize her labors at Sōlāpūr & earnestly hope that she may long be able to continue them.

6. That Miſs Ogden be allowed Ten Rupees (Rs 10) per month of the money she receives from private practice, for the extra conveyance needed in her medical work, & that this take effect from 1 July 1878.

7. With reference to a sum of (Rs 1000) One thousand Rupees received from the Friendleſs Children's Protection Society, Madras; for distribution towards the permanent support of twenty seven (27) orphans, bereft of both parents by the famine of 1877; - Res'd that (Rs 60) Sixty Rupees for each be paid to the guardians of the eleven orphans who are under the direct care of missionaries; & that, as one of the 27 has died, the remaining (7) sum of Rs 340 be equally divided among the remaining (15) fifteen, giving each Rs 22$\frac{2}{3}$, & that this be

expended for the welfare of the orphans, according to the best judgment of the missionary in charge.

8. That the Mission accept the 3rd proposition made by J. Moore Esq, Collector at Satara, with reference to the Industrial School Buildings at Satara, & that the Secretary correspond with Mr Moore respecting having them appraised. (Memo. this 3rd proposition of Mr Moore is that "the buildings may be valued by some reliable person and offered to the mission at this valuation").

9. That we approve of the Girls' school at Ahmednagar being examined in 1879 for a Government Grant-in-aid–

10. That Mr Bruce may use the appropriation for a girls' school at Satara, for the Station School. (Memo. Christian girls attend the Station School.)

11. That the travelling expenses of Rev Vishnupant in attending the Oct. meetings at Ahmednagar, be paid by the Mission.

12. That Mr E.S. Hume be allowed to expend Mr T. Graham's donation of Rs 50, in district

work at Bombay.

13. That Br. Bruce's Marāthi Anatomy be offered to all our bona-fide mission helpers who will pass an examination in chapters I & II, next July, for Rs 1.8.0, & to all other helpers for Rs 2., & to colporters at 25% discount from the retail price, which is Rs 2.8.0.

14. That Krishnarao R. Sangalé be allowed to remain at Ahmednagar for four months more, for touring in the districts, & that he be paid at Rs 35 a month including rent of house.

15. That the Miſsion resume the support of Vithū Narayan Shinde from 1 Jan 1879, as the Medical Miſsion of Bombay to which he was transferred in 1875, desires for pecuniary reasons to be relieved of his support, & that he be placed under the charge of Br Park in the Konkan.

16. That Rāmji Umāji Ohol be removed from Solāpūr to the Ahmednagar N.E. District from 1 Nov 1878.

17. That Tānhaji Khandobā be appointed as Station School teacher at Solāpūr from 1 Nov 1878.

18. That the Brethren of the Miſsion be allowed to employ additional teachers in their respective districts after 1 January till our May meeting, according to their appropriations.

19. That after 1 Jan 1879, all books & papers published by the Mission for sale, be placed in the charge of Br Park; and that he use the money derived from their sale in the publication of other works, under the direction of the Mission.

20. In answer to a communication from the "Union", the Secretary was directed to send them the following letter. "Ahr. 30 Oct 1878 To the Union of Churches in connection with the American Mission at Ahmednagar; - Dear Brn, With reference to your letter respecting the baptism of Converts by ordained persons (Pastors & Evangelists.) without examination by a church, & also the reception of inquirers into Congregations, the Mission approve what you have proposed, & would approve, even if the requirements for joining a congregation were made more general; or if they were made less stringent in the particulars, if particulars were specified."

21. The Members of the Theol.l Class were located for their vacation as follows.

Krishnājī Bhāgājī in the Ahr. N. Field under C/o Dr Ballantine
Apājī Santobā do do

Bhujanrāw Lakshman at Solāpur, c/o Br Harding
Balawant Chimāji in Ahr Sn Field c/o Dr Bissell
Haribā Gyānobā do (at Khandāle) do
Sadashivrāw Lotlekar in Ahmednagar c/o Br R.A. Hume
Dajibā Sakhārām in Ahr Wn Field c/o do

22 Res'd that the following subjects be used for the examination of our Native Agents next spring
Scripture Lesson. Exodus 1 to 10th chapter
Church History, 7th Chapter of Barth's C.H.
Theological Class Book. 19 & 20th Chapters.
Arithmetic. Reduction & Compound Numbers
Reading Modi manuscripts at sight.
Writing Balbodh & Modi from dictation.

23 The General Exercises for the Meeting in May were assigned as follows;—
English Sermon by Br Fairbank
Marathi Sermon by Br R.A. Hume
Essay by Br Winsor
Written Exegesis by Br Harding (deferred from this meeting)
Criticised by Br Fairbank.
Marathi Lesson led by Br Park.
Conference led by Br Bissell. on, What does Baptism signify according to Bible teaching? How far is it a means of grace & how far an end in itself as a public confession & a rite of admission to the Church?

24. Res'd that another Scientific Institute including four courses of Lectures, be held after our Oct. meeting in 1879; that Br R.A. Hume be secretary of the Institute; & that Br Harding deliver three lectures on History, Br Ballantine three on Hygeine, Br Bruce three on Comparative Anatomy, illustrated with sciopticon; & Br Park three on Astronom & also that these five brethren be a committee to make all necessary arrangements for the Institute.

25. The following officers were elected for 187
Secretary & Annalist, Br Bissell.
Treasurer, Br Harding.
Financial Committee, Brn Fairbank & Ga
Editor-in-Chief of the Dnyânodaya, Br Park.
Marathi Editor do Mr Shâhu Dâji Kuka
Depositary & Librarian, Br Fairbank.

26. Res'd that Br Fairbank prepare our mission report for 1878 from so many of the reports of the members of the Mission as sha have been received by him before the 10th of Jan'y 1879; & that 600 copies be printed.

27. The houses at Mahâbaleshwar were assigned for the hot season of 1879 as follows,

The Murray House & Br Park
Wood Cottage & Miſses Norris & Ogden.
Graves Cottage, with the Hattles of Murray House, & Br Winsor.
(Mem. The Miſsion would approve of those occupying Wood Cottage & Graves Cottage, exchanging houses if they can so arrange it.)

28 Res'd that our next May meeting be held at Mahabaleshwar or Panchgani, as the Sec'y may notify the members.

29. Res'd that the minutes as read on 4 Nov. be approved and a copy of them sent to Dr Clark.

The Miſsion adjourned, with prayer by the Chairman, at 2 P.M. 4 Nov. 1878.

E.E.

S. B. Fairbank, Sec'y.

Oct 15 to Nov. 4, 1878.

Rec'd Dec. 12.

XXII

Minutes of the meeting of the American Marathi Mission, held at Panchgani May 8th to 16th 1879.

There were present at the meeting Brn. Bissell, Harding, Bruce, Wells, Park, Winsor, R. A. Hume, Gates, & a part of the time Mr. Ogden. Brn. Fairbank & Ballantine were absent, being employed by Government "on Famine duty." in the Sholapur Districts; & Bro. E. S. Hume was absent at the Pulney Hills. In the absence of Bro. Fairbank, it devolved on Bro. Gates to act as chairman.

The minutes of the meeting in last October & of the special meeting in January were read, & reports were made by the brethren of the work in their respective districts since our last regular meeting. The letters also received from Mr. Clark in the last four months were read, & correspondence of the Secretary with the Rev. Mr. Williams S. P. G.

The first half hour of each morning session was spent in devotional exercises. The Marathi sermon was preached by Bro. R. A. Hume on the morning of Sabbath the 11th, & the English sermon by Bro. Park in the afternoon of the same day. A Conference was held on the afternoon of Tuesday (13th) led by Bro. Bissell, on the subject assigned at our last meeting, namely, "What does Baptism signify according to Bible teaching? How far is it a means of grace, and how far an end in itself as a public confession, and a rite of admission to the church?"

The following items of business were transacted, and Resolutions passed during the meeting.

I. Res'd that we acknowledge with devout thankfulness the goodness of God at this juncture, in removing the necessity of ~~en~~retrenchment, and providing the means for greatly enlarging the work of the Board through the timely and munificent legacy of Judge Otis.

II In view of Dr. Clark's letters of March 17th and Apr 2nd indicating that a part of Mr. Otis' legacy will be used for endowing Theological Seminaries connected with the Missions of the Board, and asking for plans concerning our Seminary at Ahmadnagar, the mission would express its satisfaction at this generous consideration of its institution, and its purpose to call together a second class of students at an early date. And the following items appear to be the most important for an endowment placing the Seminary in a good degree on a permanent self-sustaining basis.—

(1) An endowment for two native Instructors yielding monthly Rs 200, or yearly Rs 2400.	Rs 2400
(2nd) do. do. for 12 scholarships, yearly Rs 150 each	= 1800 ?
(3rd) do do for a general fund for buildings, repairs, taxes, guards &c yielding yearly	400
(4th) do do for a library yielding yearly	100
	Rs 4700

The actual working of the Seminary now includes the services for a part of the time of two foreign instructors. While both of these will in time be replaced by native instructors, an additional endowment covering the expenses of at least one foreign Instructor would at once relieve the Treasury of the Board from most of the annual charges for the Institution; & whenever such an Instructor should not be needed, it would meet the expenses of natives who would take his place. This item would require Rs 250 monthly, or Rs 3000 yearly. If the Prudential Committee should feel disposed to supply ~~grant~~ this additional endowment rather than to grant the necessary sums year by year, the Mission would thankfully accept such an arrangement. We also think it would be desirable that the endowments if supplied should be so made that the Trustees of the funds will be authorized to act year by year upon the specific sums to be appropriated, so that the whole may be expended as economically & wisely as possible.

We have reason to suppose that the late Dr. Hugh Miller of Helensburgh, Scotland, recently left £400, for the work of our mission in Ahmadnagar. If such a sum has been left without more specific directions for its use, the mission would be pleased if this could be devoted to the above endowment, as Dr. Miller felt much interest in our Seminary.

III Resd. that referring to Dr. Clark's letter of March 12th.

we ask the Prudential Committee to grant our allowances for the current year in pounds sterling. (Rs 10 = £1.)

(Memo. This is asked on account of the depreciated value of the rupee, the high prices ruling, & the pecuniary embarrassment of some members of the mission.)

IV. That in our estimates for next year, we ask that the personal allowance of a married missionary in Bombay, be Rs 190 per month.

V That in the estimates for next year, we ask a personal allowance of Rs 110 per month for Dr. Norris.

VI That the question of the increase of Dr. Ogden's personal allowance Rs 20 per month next year be referred to the Prudential Committee with explanations.

VII. That Dr. Ogden be allowed Rs 10 additional to our regular allowance (Rs 30 per mo) for conveyance, and that any part of this not covered by the fees received, she be allowed to charge in her mission account.

VIII. That we renew our request of last year (Res. 12 in Minutes) to the Prudential Committee for a grant this year of Rs 10.000 (Rs 12000-2000 in the estimates for this year) for raising the ground & rebuilding the house, out-houses & walls of the Byculla premises; and that the committee then designated, (the missionaries at Bombay, with Brn Fairbank & Harding) be authorized to commence at once such parts of the work as can be done with the Rs 2000 in this year's appropriations.

IX. That in view of the expressed willingness of the Woman's Board to furnish the money, the Committee appointed for rebuilding the Byculla house be also a committee to report to the mission plans & estimates for a two-story building to be erected on the site of the present school-house at Byculla, to be used for the Station School, also for social meetings & as a preaching place.

X. That the brethren at Sholapur with Dr. Ogden be a Committee to report plans & estimates for a Dispensary at Sholapur. (Memo These Committee (Res. 9 & 10) are to report by circular, as soon as the estimates are obtained.

XI. That Brn. Wells, Harding & Bruce be a Committee to report to the mission on the expediency of purchasing or building another house either at Mahableshwar or Panchgani, for the use of our missionaries in the hot seasons.

XII. A letter from Pastor Modak having been read, intimating his purpose to resign the pastorship of the Nagar Church & giving his reasons therefor, the Secretary was instructed to reply to the letter stating that the mission do not object to his sending in his resignation to the church.

XIII. That in view of Pastor Modak's proposed resignation of the pastorship of the Nagar Church, ~~that~~ he be employed as Instructor in the Theological Seminary, & as Evangelist — his evangelistic labors to be under the direction of Bro. Bissell, — & that his allowance be Rs 75 per month, (Memo. That is the same he has been receiving as Pastor of the Nagar Church.)

XIV. That we ask the Prudential Committee to allow such part of the appropriation for Mr. Baba Padmanji this year as is not needed for him, to be applied in supplementing the expense of the buildings erected for the Theol. Seminary — the deficiency being about Rs. 700.

XV. That Bro. Winsor have charge of the Sirur district from the 1st of April, and that he be allowed the expense of removal from Satara; also Rs 120 for a station school at Sirur this year, Rs 30 for tours, Rs 65 for changes for health, Rs 30 for traveling on mission business, Rs 140 for pandit, Rs 15 for medicines, Rs 20 for school-books & tracts, & Rs 8 per month for carrier. (Memo. It was approved by circular in Feb. that Bro. Winsor in removing to Sirur be allowed to take with him Sawalyaram Sakharam, a Bible reader, the mission tents in his possession except one two-pole tent, & certain books from the Satara library (see his list) for one year.)

XVI. That Bro. E. S. Hume be authorized to use the rent of the Press building in Bombay for providing himself with a house for the rest of this year.

XVII. That a grant of one month's pay be made to those of our native helpers in the Deccan districts whose allowance does not exceed Rs 16 per month.

XVIII. That the rate of allowance for the children of our native helpers in the Deccan, be Rs 1 per month for each child or dependent parent from the present month.

XIX. That 20 per cent advance be asked on our estimates for those of our native helpers whose pay does not exceed Rs 16 per month, when the price of grain is less than 24 pounds for a rupee.

XX. That in view of our estimates for the current year having been restored by the Prudential Committee, we approve of the employment of the following persons whose pay is provided for in our appropriations, Namely as teachers.—

Gangaram Tukáram Wághmare, at Kinhi.
Bháu Tabaji Kadam at Khandále.
Limbaji Mahádulú Sálave, at Kámbregav.
Bháu Bapuji Sindé at Solapur. & as Bible Reader
Azuná Sadubái.

XXI. That Babaji Shivaram be employed as Bible reader at Bombay under the care of Br. E. S. Hume, & that we ask Rs 20 per month for him in the estimates for next year.

XXII. That Tatya Sakharam Tribhuvan & his wife be employed as station school teachers at Sirur from Apr. 1st '79 at Rs 10 per month for both.

XXIII. That Muktabai Shetibá be employed as Bible woman at Sirur (from Apr. 1st) in place of Krishnabai (who has left the service.) & that Rahibai Dhonduba be employed as her associate, at Rs 3 per month.

XXIV. That Anubai Sawalyaram be employed as teacher of a girl's school at Sirur on Rs 3 per month from March 15th.

XXV. That we ask Rs 10 per month for a teacher of a girl's school at Sholapur in 1880.

XXVI. That Zaibai widow of Dajiba Sakharam be employed as Bible woman in the Ahmadnagar Western District from the 1st of June next.

XXVII. That Pastor Modak be allowed Rs 17 for travelling expenses when ~~ill~~ recently on sick leave, also Rs 20 for a servant's house, & Rs 35 (half the cost) for a stable built on the mission premises occupied by him.

XXVIII. That Hari Umaji, teacher, be dismissed from mission service for carelessness in incurring debts, & for quibbling.

XXIX. That Brn. Harding & Bruce be a committee to examine the Theological Class next October.

XXX. That Brn. Park & Gates be a committee to examine the Normal School.

XXXI. That Dr Fairbank be a committee to examine the Girl's School.

XXXII. That Bro. Park be authorized to inform the lessees of our Press building in Bombay that we see no reason now for supposing that we shall not be ready to rent the buildings to them for Rs 100 per month + taxes, for five years after the expiration of the present contract. But that we cannot at the present time bind ourselves to any such agreement.

XXXIII. That with reference to Res. 16, in our minutes of May 1874. Bro. Park be instructed to confer with the Secretary of the Bombay Tract Society, with a view to effecting a change in the terms on which the more expensive mission publications are furnished to that Society.

XXXIV. That inasmuch as the Rs 240 usually given by the C. V. E. Society for the Children's Part of the Dnyanodaya was not received in 1878, it be used for 1879.

XXXV. That the Marathi Almanac for 1880 be prepared by Bro. Park; that its size be 48 pp super royal 8vo, its price 1½ annas per copy, with the usual discount (25 per cent) to colporteurs; & that 3000 copies be printed.

XXXVI. That the new edition of the Marathi Hymn book be sold at 10 & 11 annas per copy, according to the style of binding, & that one anna per copy be allowed to colporteurs.

XXXVII. Bro. Bruce having offered to the mission the tracts published by him, entitled respectively, "On eating meat." "The faithful dog." & "Uncle Johnson," that the offer be thankfully accepted, & that Bro. Bruce be requested to confer with Bro. Park with reference to their publication — & that the Publication Department be authorized to print (with funds in hand,) 1000 copies each of the second & third above named tracts, & 500 copies of the first; also a series of bilingual tracts containing notice of the hours for religious services in Bombay.

XXXVIII. That Bro. Park be a committee to confer with the president of the "Union" for the arrangement of public evening exercises at our next Oct. meeting.

XXXIX. That Brn. Bruce & Harding be a committee to report to the mission at our next meeting forms of pledges to be given by students supported by the mission while obtaining an education.

XL. That Bro. R. A. Hume be a committee to confer with our native brethren with reference to some appropriate celebration in Oct. 1881 of the 50th anniversary of the occupation of Ahmadnagar by our mission.

XLI. That the daily journal of our mission meetings be preserved in some permanent form by the secretary.

XLII That the annals of the mission for 1876 as read by the Secretary be approved.

XLIII That Br. Fairbank be appointed to compile the report of the mission for 1877 from the reports of the brethren to be sent in at the end of the year.

XLIV. That the following be the General Exercises for our next Oct. meeting.

Eng. sermon by Br Fairbank (deferred)
do do Br Gates.
Mar " " Br. Park.
Essay by Bro. Winsor

Written exegesis by Bro. Harding. }
do criticized by Bro. Fairbank. } Deferred from this meetg
Marathi Lesson by Bro. Park. }

Conference on "Women's work for women in India," to be led by Bro. Bruce.

2nd Conference on "English Education in connection with our mission," to be led by Bro. E. S. Hume.

XLV. That Brn. Park, Bissell & R. A. Hume be a committee to prepare a heading for the Marathi translation of "Notes of the Conference" between the Bishop of Bombay & S. P. G. missionaries, & our own missionaries at Ahmednagar, & get 200 copies of them printed.

XLVI. That the following estimates of the expenses of the mission in 1880, amounting to Rs 81.350. be approved.

XLVII. That the above minutes be approved, & a copy of them be sent to the Secretary of the Board in Boston.

L. Bissell.
Secretary.

Mission May 1879.

Minutes of the Meeting of the Marathi Mission of the American Board at Ahmednagar Oct. 15th to 29th 1879.

The mission met at Ahmednagar Oct. 15th at 9½ A. M. – There were present Brn Fairbank, Bissell, Harding, Bruce, Wells, Park, Winsor, Miss Norris, R. A. Hume, Ballantine, E. S. Hume, Gates – Mrs. Bissell, Mrs. Harding, Mrs. Wells, Mrs. Winsor, Mrs. Gates, & Miss Schwarz of the Zenana Mission in Bombay were also with us, & were present at many of the meetings. Mrs. R. A. Hume was unable to attend the meetings on account of illness, & the other ladies of the mission did not come this year. Bro. Bowen of the Methodist mission, Bombay, & Bro. Robbins of the Methodist mission, Poona, were with us during the meetings of the native christians, & took part in the exercises.

It devolved on Bro. Fairbank to act as chairman – each morning session was begun with a half hour of devotional exercises – A business docket was prepared at the first ~~meeting~~ session, & the minutes of the last meeting were read. Brn R. A. Hume & Gates were appointed a Business Committee, & Bro. E. S. Hume assistant Secretary for this meeting. Reports of the work in their respective districts were made by the brethren of the mission; & letters received from Dr. Clark since our May meeting were read.

The public examination of the Girls School was held on the evening of the 15th, & was attended by many of the Eng. Residents & native gentlemen of the city. The public examination of the Normal School of the C. V. E. Soc. was attended on the morning of the 18th.

The examination of the Theol. Class was held on the 20th - They were examined in Evidences of Christianity, the English language, Exegesis of the first three chapters of Genesis, of the epistles to the Galatians, & Titus, Astronomy, & Church Government.

Two Conferences were held during the meeting, one on "English Education in connection with our mission", led by Bro. E. S. Hume; the other on "Womens work for women in India", led by Bro. Bruce.

The anniversary meetings of the native Christians were held on the last three days of the week, Oct. 23d to 25th, & the Sacrament of the Lord's Supper was celebrated on Sabbath the 26th - Bro. Bowen & Pastor Ioaniram conducting the service.

An Eng. sermon was preached by Bro. Fairbank Sabbath evening, the 19th, & another by Bro. Gates on the 26th. The Marathi sermon for criticism was preached by Bro. Park in the morning of the same day.

Major G. A. Jacob, Superintendent of Govt. Army Schools, was with us during a part of the meetings, & by request delivered a lecture in Marathi on the Vedánta which was highly appreciated by an intelligent native audience.

A Scientific Institute was held on Monday, Tuesday, & Wednesday of the last week in Oct., in which lectures on European History were delivered by Bro. Harding, on Astronomy by Bro. Park, & on Comparative Anatomy by Bro. Bruce with illustrations by the use of his Sciopticon.

English lectures were given, & Evangelistic services held in the English, Marathi, & Hindusthani languages, all of which were well attended.

The annals of the mission for 1876-7 & 8 were read & approved for copying in the record.

Reports were made by various Committees, as, the Com. on our Press Buildings in Bombay.
The Com. on our relations to the Bombay Tract Society.
The Com. on Jubilee Celebration in 1881.
The Com. on a modification of ~~our~~ the present Divorce law in India — & such action was taken on the reports as seemed called for.

1. It was decided by circular in August last, that we approve of Miss Ogden returning to America on account of ill health.
2. Also by circular of Sept. 9th, That we approve of building a Dispensary at Sholapur, according to the plan presented, at an expense not to exceed Rs 3000, & that the Brethren at Sholapur be authorized to go forward with the building at once.

The following Resolutions were passed during the meeting.–

3.– Resd that we approve of Bro. Harding asking permission of the Prudential Committee to visit America with his family in the early part of next year.

4.– That we approve of Bro. Bruce sending his two older children to America with Bro. Harding.

5.– That we approve of Bro. Fairbank sending his three children who are still in this country to America under the care of Bro. Harding.

6.– After consideration of the Sholapur circular of Sept. 9th it was resd

That we approve of Bro. Harding writing to Dr. Clark, & asking for two unmarried missionary ladies, (one to be a medical lady,) to be sent to Sholapur.

7.– That we approve of selling our Byculla property, reserving the building used for a preaching place & school, & purchasing a vacant lot nearly opposite the Jewish Synagogue, containing about 8380 Sqr. Yds. provided the former can be disposed of for about Rs 20.000, & the latter can be obtained for about one rupee per sqr. yd. — & that the Building Committee be authorized to go forward with these plans, & build a house & out-houses on the new premises, provided the expense do not exceed the sum granted Rs 12000 plus the proceeds of the old property.— [Memo. This Committee before our final adjournment presented a plan of the new bungalow which was approved by the mission.]

8.— That the Bombay Building Committee be authorized to erect the new School house (referred to in Res. 9 of our May minutes) on the new premises to be purchased, & for a sum not exceeding Rs 6000.

9.— That we consider Sirur an important mission field, on which much labor has been already expended, & we think it very desirable that Bro. Winsor should continue the work he has begun there. We therefore approve of asking of the Prudential Committee the sum of Rs 6.500 for securing a site, & building a double-tile-roofed bungalow, & out houses for the use of the missionary residing at that station; & that Brn Fairbank, Bissell, & Harding with Bro. Winsor be a Committee to decide upon a plan for the buildings, & present it to the mission.

10.- That in view of Dr. Clark's letter of Sept. 12th, the above Committee be authorized to go forward & build without waiting further advice from the Rooms — or otherwise the bungalow cannot be ready for occupation before the commencement of the Raing season.

11.- The Committee on securing an additional house at the health station reported, & it was resd

That the Committee be authorized to secure the "Makensie lot" at Pānchgani if it can be obtained at an expense of Rs 600, & that we ask the Prudential Committee for a special grant of Rs 3,500 to purchase this lot & build another house at that station.

12.- That the missionaries at Ahmednagar be a Committee to secure a lease of the "Castle" & premises connected with it for 99 years at Rs 30, per mo. on the condition that the mission may withdraw from the contract on giving five years notice. [Memo. at present the premises are larger, & the rent is Rs 48. per mo.]

13. That a grant of one months pay be made to our native helpers of all grades both in the Deccan & Konkan districts, for relief during the next five months - to be distributed at ~~the [illegible] at~~ the discretion of the missionary in charge, & charged in this years accounts; & that the native pastors receive Rs 10. ~~per month~~ each in this grant.

14. That the members of the Theol. Class be stationed during the vacation as follows - Apaji Santobá at Khokar.
Balawant Chimáji in the Southern Dist.
Tukárám Nathuji in the Shol. E. Dist.
Bhujan Laxaman " " W. "
Krishnáji Bhágobá at Wámbori.
Haribá Gyánobá " Bhuinj.

15. - That the present allowance to members of the Theol. Class be increased by Rs 2. per mo. from the 1st of Jany next. [Memo. This is two rupees more than the allowance to an ordinary Bible Reader]

16. - That the pay of Bábáji Shivarám.

Station school teacher in Bombay, be Rs30. per mo., & the pay of Shâhu Thakirá & his wife in Bombay be Rs20. per mo.

17.- That the pay of Vishwanáth Keshavráv, pundit at Ahmednagar, be Rs35. per mo. from the 1st of Jany 1880.

18.- That arrangements for teaching English in some of the schools at Ahmednagar the coming year be made by the brethren at that station, & that those studying it be required to provide their own books, & pay an additional fee of one anna per month.

19.- That we approve of Mrs. Bissell asking of the Woman's Board Rs20. per mo. to be used in her work among the high caste women in Ahmednagar.

20. That we approve of Mrs. Winsor asking of the Woman's Board Rs12. per mo. for two Bible women to be employed in the Sirur District.

21.- That the following persons, members of the graduating Class in the Normal School, & others, be employed as teachers & Bible Readers - - - In the Nagar N. E. Dist. as teachers,
Dewráv Bahirabá Bandsode, from July 1st '79.
Jiwan Syaji Ráthawad " "

Apáji Laxaman Sálave - from July 1st.
Vyankobá Ka Hiwále " "
Trimbak Vyankobá Hiwále " Nov. 1st
Kásabai Náwaji Hiwále. Bible woman from July 1st.
In the Nagar West Dist. as teachers -
Bhágushá Bhiwaji, from Nov. 1st
Kesu Bhágobá " "
Balawant Bhawámbá "
Kondirám Rachamaji "
Tukárám Gangárám "
In the Nagar North. (Ráhuri) Dist. as teachers.
Lashmáyá Náglu from Nov. 1st
Yeshawant Shivarám "
Keru Bháu Gáyakawád "
In Nagar S. W. Dist. (Sirur)
Anand Limbaji, as teacher from July 1st.
Dhanaji Dhonduba Saptál, Bible Reader from "
In the Nagar South Dist. as teacher.
Mahádu Bhiwaji, from Nov. 1st
In the Sholapur Dist. as teachers.
Balavant Vithal Máne, from Nov. 1st.
Chokobá Gáyok. " July 1st
Rámji Kundolik of Dhotre as Bible Reader from July 1st.
In the Satara Dist. as teacher.
Káshirám Kondirám from Nov. 1st. also that

Bápu Námáji, teacher be transferred from the nagar North Dist. to Satara.

22. – That we approve of Bro. Park writing to Dr. Clark regarding the need of labor among the Mussulmans of Bombay, & also to some mission in Northern India to see if a suitable Hindusthani preacher can be obtained for this work.

23. – That the usual prizes given by Mr. Haig to the teachers of our Station & village schools for the pupils who pass an examination, be paid this year by the mission & that Brs. Fairbank & Bissell be a Committee to conduct the examination & pay the prizes to the teachers. [Memo. These prizes are at the rate of 4 ans. for each pupil passing in an assigned study in our station schools, & Rs 1. for each subject in the village schools.]

24. – That we approve of Bro. Winsor accepting the offer of the Govt. Military barracks at Sirur for the purpose of teaching native Christians some industrial pursuits – it being understood that the mission does not assume any responsibility in the matter.

25. – That the houses at the health Station be assigned for the next hot season as follows. –

Wood Cottage to Bro. Gates & Miss Norris.
Murray House to Bro. R. A. Hume.
& that Bro. Winsor be allowed to use a part of his allowance for house-rent to obtain a house at Mahableshwar during the hot season.

26. – That the subjects for examination of our native assistants in 1880 be as follows.
Church History Chap. 8th.
Theol. Class Book. Chap. 21.
Arithmetic 2d part, first 14 pages.
Bible. Exodus 11th to 20th Chapters.
Reading Modi papers, & writing Bál. & Modi from dictation –

27. – That Brn Bissell & Gates be a consulting committee with the manager of the Publication Department to decide upon MSS. for publication, & other matters connected with the work of the department.

28. – ~~That~~ Bro. Bruce having presented to the mission two MSS., namely, a translation of "the little Woodman & his dog" (by Mrs. Sherwood) & "the Young Sapphira", a tract on lying; which were prepared by Mrs. Bruce, they were accep- accepted with thanks, & made over to the Publication Department.

29.– The Genl. exercises for our next meeting were assigned as follows.

Eng. sermon by Bro. E. S. Hume.
Mar. sermon " Wells.
Mar. Lesson " Park.

Conference on "How far should the missionary concern himself with the temporal affairs of the native Christians?" to be led by Bro. R. A. Hume.

30.– The officers of the mission for 1880 were elected as follows –

Secretary & Annalist.	Bro. Bissell.
Treasurer	Bro. Gates.
Financial Committee.	Brn. Fairbank, Bruce & Gates.
Editor of the Dnyanodaya	Bro. Park.
Marathi do do	Shákuráv.
Librarian at Ahmedr.	Bro. Fairbank.

31.– That we print an edition, 3000 copies, of the first part of our Mar. Arithmetic, the price to be 1½ ans. per copy.

32. The Committee on a form of pledge to be taken from students supported by the mission reported, & the report was recommitted for final revision & printing, & it was voted that

those hereafter ~~supported~~ receiving aid from us in the normal school be required to sign this pledge.

33. – Brn Fairbank & R. A. Hume were appointed a Committee on the scale of pay for native helpers in our mission, to report at our May meeting.

34. Brn R. A. Hume & Gates were appointed a Committee to suggest new methods of labor in our mission.

35. – Resd that the above minutes be approved, & a copy of them be sent to Dr. Clark, Secretary of the American Board in Boston.

L. Bissell
Secretary.

Rec'd Dec. 10. 187

Minutes of the Meeting of the American Marathi Mission at Mahableshwar.

May 5th – 17th 1880.

The Mission met in Murray House for the first session; but most of the sessions were held in "the Tabernacle" – a temporary thatch room erected for the purpose. There were present at the meeting Brethren Fairbank, Bissell, Bruce, Wells, Winsor, R. A. Hume, E. S. Hume, Ballantine, Gates, Smith – also Miss Norris, Mrs. Winsor, Mrs. R. A. Hume, Mrs. E. S. Hume, Mrs. Gates, Mrs. Smith – Bro. Park was not able to attend this meeting on account of the illness of himself & family.

It devolved on Bro. E. S. Hume to act as Chairman. The first half hour of each morning session was spent in devotional exercises. The minutes of our last meeting were read, also the letters received from Dr. Clark since our last meeting. A business docket was prepared, & Brn R. A. Hume & Wells were appointed a Business Committee for this meeting. Reports were made by the brethren of the work in their respective districts since our last meeting. The Eng. sermon was preached by Bro. E. S. Hume

Sabbath evening (May 9th) from John 4:37. An Essay was read by Bro. Winsor on "a self supporting native Church" - & a confererence was held one afternoon on the following subject - "How far should the missionary concern himself with the temporal affairs of the native Christians" - led by Bro. R. A. Hume.

It was approved by circular in Nov. last.

1. That Rev. James Smith on his arrival in India be stationed at Ahmednagar while studying the language.
2. By circular in Dec. (79) that the brethren at Sholapur be authorized to purchase a second house at that station for the use of the mission, for Rs 1200. & to expend a sum not exceeding Rs 600 in repairs of the same.
3. By circular in Feb. that we approve of Bro. Harding proceeding to America with his family, the two older children of Bro. Bruce, & ~~the~~ three children of Bro. Fairbank, by the steamer Rydal Hall, & that the Treasurer be authorized to pay Rs 4,325 for the expenses of the party on the voyage & in England.

The following items of business were transacted during the meeting.

I. - Referring to Dr. Clark's letter inquiring if two single ladies should be sent out to labor in Ahmednagar, the following minute was adopted. — that in view of the failure in health of several young ladies sent to our mission, we hesitate to invite others to come; but if the Prudential Committee should see fit to send two such persons, of sound health & other suitable qualifications, we would give them a cordial welcome, & there is abundant work for such laborers. — & we would suggest that it would add greatly to their usefulness if one were a medical lady.

II. — That the Secretary be instructed to write to Dr. Clark requesting that, if it is proposed to send Miss Ogden back to India, the opinion of the mission should first be asked.

III. — That we ask the Prudential Committee to grant our personal allowances from the beginning of 1880 & onward in pounds Sterling, at the rate of one pound for Rs 10. in the present allowances. Memo. The brethren are to make out their accounts for the first half of the current year in this manner, subject to the approval of the Prudential Committee.

4.- That we recognize the desirableness & urgent need of a Hall for evangelistic purposes in ~~Bombay~~ connection with our Mission in Bombay; but that we hesitate to ask so large a sum as will be required, in view of the necessities of other parts of the field.

5.- That we approve of building a Dispensary for Dr. Norris on the new premises to be purchased at Byculla, at an expense of about Rs 3500. – *Memo.* This is in view of the fact that the New Hampshire Branch of the Woman's Board has raised this sum for this purpose.

6.- That Bro. Park be allowed to wall in the *Mandap* opposite Pastor Vishnupant's house in Bombay, with allowances in hand for houses, exclusive of receipts for rent of the Press buildings.

7.- That the Girls School at Ahmednagar be put in charge of Mrs. Bissell – & that we approve of the employment of a person, probably European or Eurasian; to be matron & assistant teacher in the school at an expense not to exceed Rs 60 per month & house. – & that Rs 150. be asked to provide a cook-room for her use. – *Memo.* The expense of this assistant for the present year will be partly met by the Govt grant to the school.

8.- That we approve of Bro. Bissell building an additional Class room (15 x 16 feet) on the south end of the present Girls School house at Ahmednagar, at an expense not to exceed Rs 300.

[Memo. If the appropriation for the new building asked in supplementary estimates be allowed, this will not be needed.]

9.- That we adopt the following Rules for regulating the pay of our native agents—

Rule 1st - The pay of a Vernacular Schoolmaster who has graduated from the C. V. E. Soc. Normal School, or has passed the xx Govt. Fifth Standard examination may be a sum not exceeding six rupees a month, increased by two rupees for his wife, & by one rupee for each dependent parent or child; provided that the total does not exceed Rs 14. per month.

Rule 2d - The pay of a Vernacular School master who has passed the xx Govt. Sixth Standard examination, or its equivalent, may be a sum not exceeding eight rupees a month, increased by by two rupees for his wife, & one rupee for each dependent child or parent.

Rule 3d - The pay of an Anglo-Vernacular School master who has passed the xx Govt. Anglo-Vernacular

For Govt. Standards & other qualifications, see Appendix to these minutes.

Sixth Standard examination, may be a sum not exceeding twelve rupees a month, increased by three rupees for his wife, & one & a half rupees for each dependent parent or child.

Rule 4th - The pay of an Anglo-Vernacular Schoolmaster who has passed the University Matriculation examination may be twenty rupees a month, increased by four rupees for his wife, & two rupees for each dependent parent or child.

Rule 5th - The pay of a Bible Reader may be a sum not exceeding ~~twelve~~ six rupees a month, increased by two rupees for his wife, & one rupee for each dependent parent or child - provided that the total does not exceed fourteen rupees.

Rule 6th - The pay of a second grade Preacher may be a sum not exceeding twelve rupees a month, increased by three rupees for his wife, & one & a half rupees for each dependent parent or child.

Rule 7th - The pay of a first grade Preacher may be Rs 20. per month, increased by four rupees for his wife, & two rupees for each dependent parent or child.

Rule 8th - The above rates are for the Ahmednagar district. One rupee per month more may be allowed to agents employed in the Sholapur districts, & two per mo. more in the Satara Districts. & one half more to agents employed in the Konkan.

Rule 9th – For special faithfulness the above rates may be increased to agents in classes I. II. III. V. & VI. by one rupee per month after three years, by another rupee per mo. after six years. & by a third rupee after ten years.

Rule 10th – Increase of pay in classes IV. & VII. will depend upon fitness. special faithfulness. length of service, & other considerations affecting each case.

Rule 11th – It is to be understood that a faithful performance of the duties in any class is an essential qualification for advancement to a higher class.

10. – That a person on being appointed to Mission service may receive a gratuity of one months pay (if it seem necessary.) – & employees of the mission when they marry with the approval of the missionary in charge, may be aided by a sum not exceeding ten rupees

to avoid their running in debt.

11. – That the pay of Rev. R. V. Modak, Instructor in the Theological Seminary, be Rs 90 per mo. from the 1st of January 1881, & that the allowance of Rs 4. per mo. for house-guard be discontinued

12. – That we approve of rebuilding the old chapel on Mr. Modak's premises, the walls of which are in danger of falling, at an expense not to exceed Rs 600. & that we askd the Prudential committee a special grant for this purpose.

13. – That Pastors Modak & Vishnupunt be a committee to visit Sholapur, & investigate matters in the native church, involving difficulties among our native assistants, & report to the mission.

14. – That Brn Bissell & Fairbank be a committee to prepare the inventory of mission property asked by Mr. Ward.

15. – That Brn Fairbank & R. A. Hume be a committee to prepare a circular letter to our native assistants, especially those who are candidates for the next Theol. Class, in regard to faithfulness in their work, & the fitness required for entering such a class –

& that Bro. R. A. Hume be requested to communicate with Dr. A. Fraser in regard to his giving instruction to our Theological Classes.

16. - That the Brethren at Ahmednagar be a Committee on the subject of a Scientific Institute in connection with our anniversary next October - & that Bro. R. A. Hume be appointed to confer with the Committee of the Union in regard to the exercises at the anniversary.

17. - That Brn E. S. Hume & Ballantine be a Committee to examine the normal School, & that Bro Winsor be a Committee to examine the Girls School next October.

18. - That we think it very desirable that fuller notes of the Sab. School lessons should be prepared for the use of our native Christians, & we recommend that Bro. Park confer with Dowlat Marutirao with reference to a translation & adaptation of Peloubets select notes, & notes in the Congregationalist, on the international lessons.

19. - That Bro Bruce be appointed to prepare the Report of the mission for 1880.

20. - That the Dnyanodaya Almanac for 1881 be prepared by Bro. Park, to consist of 48 pages - the price

to be 1½ annas. with & the usual discount to colporteurs, & the edition to be 3000 copies.

21. – That Bro. E. S. Hume be requested to revise & carry through the press the 1st part of our Maráthi Geography – an edition of 2000 copies.

22. – That Bro. R. A. Hume be appointed to prepare a condensed translation of Dr. Jacobs' work on the Ecclesiastical Polity of the New Testament, & also to prepare a Manual of Church Government in Marathi.

23. – That Sakarám Bhawanibá Gaikawád, & Jizobá Bhágobá be employed as teachers in the Sirur district – the former from March 1st, & the latter from July 1st 1880 – & that Anand Báláji Mate be employed as teacher in the Nagar South district from Jany 1st, 1880.

24. – That Bro. R. A. Hume be allowed to charge in his accounts the necessary expenses of removing his family to Bombay, rent of house there, & removal to Mahableshwar, amounting to Rs 550, also Rs 300, for extra family expenses; & that he be allowed to overdraw his allowances for this six months to the extent of Rs 200.

25. – That Bro. Winsor be allowed to overdraw his allowances in this six months account

to the extent of Rs 250.

26.– That the Committee on new house at Sirur be allowed to use a part of the appropriation to provide cheap matting for the house.

27.– That Brs Park & E. S. Hume be a committee to report on plans for mission work.

28.– That the General exercises for our next meeting be as follows.–

English Sermon by Bro. R. A. Hume
Marathi do " " Winsor
Essay " " Ballantine
Exegesis " " E. S. Hume
(critic Bro. L. S. Gates.–)

Conference led by " Park, on the subject, plans for the instruction & improvement of our native assistants, by collecting them at the central stations during some part of the year.

2d Conference – Subject. Shall we set definite limits to our mission field?

29. Reports were made by Committees appointed at our last meeting, or by circular, on the new premises at Byculla, the Sirur bungalow, new house at the health station, plans for mission work, Jubilee anniversary, Divorce laws, & changes in the houses at the Health

Station, Mahableshwar; & such action was taken as seemed called for on each report.

30. – The annals of the mission for 1879 were read & approved for recording.

31. – Resd that we ask in supplementary estimates an appropriation for making necessary alterations & putting an iron roof on our houses at the Health Station, Mahableshwar, Rs 5,500.

32. – That we ask in supplementary estimates an appropriation for erecting a new & commodious building for the Girls School at Ahmednagar, to take the place of the rooms now occupied for that purpose, Rs 6,000.

33. – That the following estimates for 1881, amounting to Rs 87,971, & also supplementary estimates amounting to Rs 11,500, be approved, & a copy of them be sent to the Prudential Committee of the Board in Boston.

34. – That the above minutes be approved, & a copy of them be sent to the Secretary of the Board in Boston.

L. Bissell, Secretary.

Recd June 28, 1880

Appendix to minutes of the Amer. Marathi Mission
May 1880.

Government Standards for Marathi Schools

Standard V.

1st Head 100 marks. Arithmetic; In addition to previous standards, Vulgar and Decimal Fractions, Compound Interest, and Compound Proportion, Mental Arithmetic with more difficult examples.

2nd Head, 100 marks. Reading the whole of the Departmental Fifth Book with understanding of the subject-matter, and the meaning and derivation of words, occurring in the portion read. Grammar as in the first 52 pages of Dadoba's smaller grammar, 500 lines of the poetry to be committed to memory.

Reading any ordinary Modi papers brought by the examiner.

3rd Head 100 marks. Writing from dictation in Balbodh and Modi 5 lines from the book read with not more than 3 mistakes. A full writing book (Modi small hand) to be shown.

4th Head, (a) 50 marks. Outlines of Indian History with dates and chief Events. Outlines of English History with dates and chief Events.

(b) 50 marks. Revision of Geography of India & Asia. General elementary knowledge of Physical & Political Geography of Europe, with more detailed knowledge of the Geography of the British Isles.

Standard VI, (Qualifies for 2nd class certificates & for admission to the lower grades of Public Service)

1st Head. (1) 40 marks. Arithmetic complete.

(2) 30 " Euclid, Book I.

(3) 30 " Native accounts.

2nd Head. (a) 100 " Reading whole of the Departmental Sixth Book with understanding of the subject matter, Declensions, Conjugations and Syntax as in a 'smaller grammar'. Easy questions on Prosody and Etymology. Poetry (by rote) of Sixth Book or the Kekavali of Moropant to be understood and repeated

(b) 50 marks, Reading rough Modi official papers, with fair fluency (The examiner to make allowance for bad writing)

3rd Head. 100 marks, Writing in current Modi an abstract, or report, or letter, or some story or incident read or told by the examiner,

4th Head. (a) 75 marks, Revision of History in Standards 4 & 5. History of India to Battle of Panipat 1761. (b) 75 marks, Physical and Political Geography of India and adjoining countries. An outline map of any country of Asia to be drawn from memory, the chief boundaries, mountains ranges, rivers and cities to be marked on the map, N.B. The inspecting officer may allow, instead of the reading books named under Standards IV & V, any standard vernacular work of equal or greater difficulty. Under the V, & VI standards the whole of the reading books need not be exacted, providing that the inspecting officer is satisfied with the amount offered.

Government Anglo-Vernacular

Standard VI.

1st Head, Mathematics,

40 marks, Arithmetic complete, & Mensuration,

40 " Euclid, Books I & II.

30 " Algebra, 1st four rules, Integral Fractions, G.C.M., L.C.M., Equations and Sq. Root.

2nd Head (a) 50 marks, Revision of previous reading and Dnyaneshwari, Adhyya XII & XIII as in Nawanit, with special regard to scholarly knowledge of Marathi Grammar and Idiom (Comparison with Sanscrit and English Grammar and Idiom) Prosody & Etymology.

(b). 50 marks, Translation into Balbodh of 10 lines of English poetry read: Spelling and writing to be considered.

Classics — Sanscrit

(a) 60 marks, Viva voce translation into English of 3rd book of Sanscrit, and written translation into Sanscrit of English in Lessons 12, 13, 16, 17, & 24 of the 2nd book of Sanscrit

(b) 40 marks, Thorough knowledge of Dr Kiel Sanscrit Grammar up to § 322 and written translation into Sanscrit of six lines of easy English prose.

Latin.

(a) 60 marks, Viva voce translation of Cornelius Nepos. 30 pages with Grammar and Parsing.

(b) 40 marks, Written Translation of six easy lines of narrative chosen by the Inspector,

3rd Head History and Geography

100 marks History of England to Treaty of Paris 1856. Detailed Physical and Political Geography of England. Map drawing from memory to illustrate History. An outline map of British Isles, or any country of Europe, to be drawn from memory, and the boundaries, mountain ranges, rivers and cities to be marked,

4th Head - English -

(a) 40 marks, Reading English classics, 125 pages of prose, 550 lines of poetry (different authors from those under Standard V), 200 lines by rote, Questions in Grammar, Analysis and Etymology.

(b) 30 marks, Written Translation into English of 5 lines of Marathi prose or poetry, Specimens of writing in note books.

(c) 30 marks, A short theme on a simple subject.

Proposed Schedule of Qualifications for Bible Readers, second and first Grade Preachers, employed by the American Marathi Mission.

Bible Readers.

Subjects:-	Books Recommended
1, Reading of the S.S intelligibly.	
2, Writing from dictation.	
3, Elementary History of the Old & New Testaments.	Maclear's Old and New Testaments (Mar.)
4, Ability to repeat and explain the Catechism.	
5, A clear and simple statement of the Gospel of Salvation.	

Preachers, 2nd Grade,

1, A general knowledge of the books, authors, dates and contents of the Bible,	Introduction to the books of the Bible in the Tract Soc's Annoted Paragraph Bible (N.T. in Mar) Bible History. Rev C T. Schwarz (Mar.)
2. The leading doctrines of Christianity	Ishwarividya Siddhant Ratnamala, (Mar.) Elements of Xian Faith by Dr Mitchell. Topical Questions (Mar.)
3, History of the Early Church.	Barth's Church History (Mar.)
4. Hindu and Mohammedan Controversy.	Letters to Indian Youth by Dr Mitchell, Seaside discussions Hughes' Notes on Mohammedanism
5, A good knowledge of Apostolic or Congregational Ch. Government,	Dr Jacobi's History of the Early Church (Handbook to be prepared) Dexter on Congregationalism.
6, Elementary Evidences of Christianity	Letters to Indian Youth. Whately's Evidences
7. A short written discourse from a given text, Extemporaneous address do.,	

8. Good reading in Balbodh.
Reading and writing in Modi;
Simple Arithmetic.
Elementary Geography.

Preachers, 1st Grade.

1. Advanced knowledge of the subjects required from 2nd Grade preachers.	Paley's Evidences Dr Jardine's Letters to the Natives of India.
2. Explanation and proof of our Church Articles of Faith, and of the Catechism.	Westminster Catechism.
3. History of the Reformation.	Prof. Fisher's Hist. of the Reformation.
4. Modern Infidelity and modes of Counteracting it.	Christlieb's Modern Doubt.
5. A written discourse on some given doctrinal subject.	

Rec'd June 28, 1880

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More to come. See Bissell of Feb. 13.

Annual Report of the Mission of the American Board among the Marathi people for 1874. — Ahmednuggur. L. Bissell

As the missionary work rightly carried on is the Lord's work, & any real success in winning souls, or in preparing the way for this, is from Him, it is fitting that in our report of another years labors, we should first acknowledge His goodness & help. With thankfulness we state that He has spared us all to complete another year. Those prostrated by severe illness have been restored to health, & three new laborers have been added to our number. In October we were permitted to welcome back to the land of their birth, & now their chosen sphere for the service of Christ, Rev. Robert A. Hume & Mrs. Hume, both children of former missionaries of our Society in the Marathi country. Their parents are still remembered with affection & respect by some of us, as well as by ~~the~~ many native Christians & European friends still in the country. In November Miss Martha A. Anderson arrived, another representative of the "Womens Board", which as an Auxiliary of the American Board is now sending so many missionary ladies to labor for the salvation of the women of India.

At the urgent request of the Bombay Tract Society, Mr. Park, with the consent of the mission, left the Bársi district in March, to become secretary of that society & superintend its operations. Although there was no one whom we could send to take Mr. Park's place in the Barsi field, it was thought that the efficient working of the Tract Society ~~is~~ was of such vital importance to the interests of all the missions in Western India, that it would be right to spare one of of our number to take charge of that work.

In consequence of a serious debt of the Home Society, the appropriations for the work in our mission in 1875 have been cut down Rs4000. We simply state this fact here as one which with others forms a part of the history of our operations. Some friends of our work in this country having learned our need, have unsolicited, sent generous donations to help supply the deficiency. Help coming at such a time & in such a way, has a double value. It enables us us to continue our work, & also encourages & strengthens our hearts. From the reports of the different stations & districts, we learn that 18 of the 22 churches have received accessions by profession of their faith during the year, amounting in all to 126. The net increase of membership is 86, & the present total of church members, 793. These churches contributed, for the support of their pastors & other religious purposes, in 1874, the sum of ~~Rs~~ 2250. rupees

A synopsis of the Mission & Statistical tables will be inserted in their proper place, but the following summary may be given here. At the commencement of 1875 there were five principal stations at which missionaries were residing, & fifty out-stations occupied. In connection with these were eight missionaries & their wives, & three other

missionary ladies, sixteen native pastors, five preachers (two licensed), one editor, twenty-four Bible-readers, forty-one teachers, fourteen Bible-women, & five female teachers. In all nineteen foreign, & one hundred & six native laborers.

Ahmednuggur. & Southern & Western Districts.

The Churches. — The Pastor of the church at this place, Ahmednuggur, Rev. R. V. Modak, has sent in his report, a translation of which we insert below. The increase of church members is chiefly from those in our schools, & in connection with Christian families. The results do not show that aggressive power in drawing from the ranks of the heathen which we desire to see. Yet we believe the spiritual strength of the Christian community is steadily increasing, & that in due time the hopes of many praying hearts will be more than realized, in the multitudes in this city & district who shall be saved in Christ.

Pastor Modak thus writes of his own labors & those of his brethren in the church of which he is pastor. —

"The principal means used to promote the spiritual growth of this church the past year have been as follows; the Sabbath services, consisting of a Sab. school for the whole congregation in the morning, & the usual services with a sermon in the afternoon.

During some months a preaching service was held Sab. evenings, & also on Tuesday evenings. On Wednesday I have met a class of inquirers, including those wishing instruction preparatory to uniting with the church. And Thursday evening I met the teachers of the Sab. School classes, to go over with them the Bible lesson of the coming Sabbath. The meeting ~~of the church~~ for prayer & conference Friday afternoon, the concert of prayer on the first Monday of each month, & the seasons of daily prayer during the first week of the year & preceding our annual meeting in October, were observed by the church with interest & profit. Some few of the Christians have met for united prayer at some private house. On account of the pressure of other duties I have not been able to visit the Christians from house to house for conversation & prayer except on special occasions. But this work has not been neglected. My dear brother Dájibá has been faithful in doing it. & with Vithaldás has been diligent also in street preaching.

Thirty eight persons were rec'd to the church by profession last year. Half of these were from the mission schools in this place; the rest chiefly from christian families & relatives of christians.

A total abstinence" pledge has been circulated among the members of the church, & nearly all both men & women have signed it. Very few if any in this church have been in the habit of drinking; but as there are native christians in other connections around us, who do not adopt temperance principles, the "pledge" was introduced as a safeguard to prevent the evil from coming among us.

Three or four years ago, a Jew by the name of Yacob Daniel, an assistant in the European hospital here, was a candidate for admission to this church. But his battery having been transferred to another station, he has recently united with the church in that place. In his letters to me he says, "I am the fruit of your ministry."

Many persons (of the higher castes) come to my house for personal religious conversation. Two or three of these seem desirous of becoming christians, but are deterred by the opposition of relatives. When they love Christ more than the world & friends they will not hesitate to receive him. We do not expect great numbers will be converted without a genuine revival ~~of religion~~ in the Church. Therefore using the appropriate means, we are earnestly looking to God for such a revival as we hear is enjoyed in some other parts of the world.

The amount contributed by this church for the support of their pastor the past year is ~~Rs~~ 374 rupees. If we add to this the contributions to other religious objects, the whole sum will be over five hundred rupees, being an average of about 2¼ rupees to each member. Ten years ago probably not one fourth of this proportion was given. On the whole, looking at the growth of this church in numbers & spirituality the past year, we find reason to thank God, & go forward with courage & hope in our work. And we labor with the single aim that the kingdom of God may speedily come in its meridian glory."

The Kolgáv & Loni churches have both received a few additions in the past year, but our hopes in regard to some inquirers have not been realized. Our visits to the districts in which these churches are located, (20 to 25 miles S. & W. of Ahmednuggur,) are always interesting. We meet with many who seem fully convinced of the truth of the gospel. They seem themselves hardly to know why they do not receive it. But a vague fear of what is new & strange in religious customs, their dependence upon the higher castes, & the certainty that if they become Christians their supplies of bread will be withheld - these are hard realities to face.

Kásambhái, pastor of the Sirur Church, says, "The villagers of whom I wrote in my last report as being much interested in the truth, continue to show the same readiness to hear the gospel, tho' none of them have yet come forward to receive it. In another large village recently visited, an inquirer who had repeatedly expressed a wish to be received to the church, when called upon to take the final step, drew back, & said he could not endure the trial. We hope & pray the poor man may yet have courage to cast in his lot with the people of God.

I have devoted my leisure time to the translation of the Koran into Marathi. More than half of the book is already translated. Many of my friends have expressed the opinion that it will be very useful especially in enabling people to see the difference between Mahomedanism & Christianity. Though the results of our preaching seem so small, yet I am sure the truth is making steady progress, & the way is being prepared for the triumph of the gospel."

After sending in the report from which the above extract is made, in the last week of the year, Pastor Kásambhái with his singers was giving a Kirttan in one of the villages near Párner. The Christians had taken water from the public well of the place, & a few of the villagers were angry on this account.

just at the close of the Kirttan a volley of stones was thrown at the company, & one or two of them were hit, but not seriously injured. The pastor & his company withdrew to their tent, & several stones were thrown at them from a distance under cover of the darkness of the night. Complaint was made to the magistrate, & if the guilty party can be identified, they will doubtless be punished. Such occasional outbreaks of violence are to be expected, until the people become accustomed to the new ideas of justice which give equal rights of air & water to all classes.

Outstations & tours. –

At Párner, 22 miles west of Ahmednuggur, a house has been secured in a favorable situation, & Rámjee, the preacher at Loni, will soon remove there. Like success has not yet attended our efforts to obtain a house at Shrigondi, (36 miles S. of Ahmednuggur, & also called Chámbhárgondi.) More than a year ago, a suitable place was offered us at a fair price, but we learned there were two persons who claimed to be the lawful owners,

& that a lawsuit between them was then in progress. Not wishing to purchase a house with a quarrel "attachment", we have waited till the rightful ownership might be decided. But the case has been carried by appeal from one court to another, & at the close of the year no final decision is made. Both parties have called upon me within a few days, & promised to sell the place to me as soon as they shall gain an undisputed title to it.

We spent nearly two months in tents, mostly on tours through the Western & S. Western portions of the district. A few villages were visited where we had never been before. The contrast between the reception given in such places, & in those which lie in the route of our frequent tours is very marked. In the latter the people gather around us with ~~f~~ ~~[illegible]~~ friendly greetings, & often rendering such assistance as we need. While in the former they keep at a distance, & show their distrust of all we do.

Where we spend several days in a place, one evening is often given to a free exhibition with the Magic Lantern. As a means of becoming acquainted with the people, & gaining their confidence & good-will, this is very useful. The slides contain illustrations in Natural history, Astronomy, & Scripture history. Much useful instruction may be imparted in connection with such an exhibition, & many false ideas in regard to eclipses, & other natural phenomena may be corrected. But our most earnest efforts in our interviews with the people are to lead them to a knowledge of the truth of God, & to feel the claims of their Creator to their love & homage. The name of Christ as a Savior who gave his life for the redemption of man, is known to multitudes. But in Christianity many only see another religion, differing somewhat from the three or four already familiar to them. And they are too ignorant to compare the doctrines & claims to divine origin of the different systems. Bible truth can have but little attraction to men who think that forsaking the religion & customs of ones fathers, even though they are false, is the worst kind of apostasy.

The last Sabbath of the year. But there are bright spots in our path even here. After spending the greater part of December in tents, we reached home in season to worship with the congregation at Ahmednuggur the last Sabbath of the year. At the afternoon service ten persons united with the church on profession of their faith. Five of these were from the Girls' School. For some time previously they had professed their love to the Savior, & had been receiving instruction in the Pastor's class, that they might be prepared to take this important step more intelligently & thus with greater profit to themselves. One of the ten was an aged "woman who had a spirit of infirmity, & was bowed together, & could in no wise lift up herself." She came forward grasping a staff with both hands to support her stooping body, & at a sign from the pastor seated herself upon the ground near the other candidates who were standing. As I looked upon her seated there, & receiving the ordinances of the church with the others, she seemed to me a living demonstration of the Divine origin of the gospel. What other system would care to pick up, & make a proselyte of such a cast-off fragment of humanity? But Christianity receives such, & rejoices over them, & accords them the same rights & privileges with others who belong to the highest ranks of society. It is because the gospel had its origin in the heart of Divine Love, which includes every living soul in its embrace, that its converts are found among the "base things of the world & things which are despised", as well as among the "noble" & the "mighty". On the occasion referred to, missionaries were present, but took no active part in the services. These were all conducted by the Pastor in an appropriate & impressive manner, & witnessed by a deeply interested congregation. If there were no other fruit of the year but that gathered on this last sabbath, yet how rich a reward of a years labors! And if there were no other visible fruit of the forty years of missionary labors in this district save the Christian congregation & pastor at Ahmednuggur, yet we would say, "the Lord hath done great things for us whereof we are glad".

A report of the Girls' School has already been forwarded by Mrs. Bissell. Over 80 girls were on the list, but only a little more than half of these were supported by us. The others lived with their parents or friends, & were supported by them. *Nine of the girls were received to the church during the year. Much sickness prevailed a part of the time, but all but one recovered. The School was a part of the year under the care of Miss Ashley, & the remainder of the time Mrs. Bissell had charge of it.

No Theological Class was called together. For reasons for this see my letter of Nov. 7th 1874 to Dr. Clark.

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* In Mrs. Bissell's report it was said four were rec'd. That report was for the academical year, wh. ended in Oct. – Five more were rec'd Dec. 27th.

¶ The operations of the Society for the Propagation of the Gospel ~~S. P. G. Society~~ in the Ahmednuggur districts are still continued. They are of the same nature as described in our reports of the past two years. In addition to other of our out-stations, they have sent their agents to Ráhuri & Khedle, where ordained pastors of our churches have resided & labored for years. The evil results of ~~such~~ this ~~a~~ course are manifest in many places. If we could believe that the gospel in its purity is preached by these agents, & that the men who are hurried to the baptismal font are in any true sense renewed in heart & life, we might overlook the discourtesy of this intrusion, & say, with Paul, "nevertheless in every way, whether in pretense or in truth, Christ is preached, & I therein do rejoice". But when ritualism & the sacraments are made to take the place of Christ & his salvation, we feel that there is more cause for sadness than rejoicing.)

[That it may be seen that we are not misrepresenting, we give a few sentences found in Bishop Douglas' charge to his clergy, delivered in Bombay, January 1875. "How is remission of sins granted, how does a man pass from death to life? How, in short, does he receive from God that new human nature which is Adam's re-formed & re-vivified? x x x The sacraments are the means by which the divine life is given & developed in us. If salvation were only a process of the mind, or a state of holy feeling & disposition, wrought in man by the Spirit of God, the two great sacraments might be the mere figures & signs of a life which is not communicated by them. x x x Baptism naturally commends itself to simple minds as the instrument of re-creation. And we who inherit the teaching of the church from the beginning as embodied in the baptismal service, have no difficulty in taking the words of our Lord & his apostles in their literal sense, & in believing that the birth is a birth at once of water & of the Spirit, so that men who are baptized really put on Christ.

x x x It may be well that we should consider the question of co-operation with persons of other communions in the work of evangeliration. x x x What we cannot rightly do, as it appears to me, is to treat questions of organizm & corporate life as matters of indifference. To me, indeed, such a policy seems to be little less than fatal. x x x avowedly we belong to an "order", & we are admitted to that order on the basis of the apostolic succession, which we thus profess to be essential to the full validity of a Christian ministry, & to be the ground of our own. Rubrics, prayers, the imposition of episcopal hands, & the words of ordination bear to this an unimpeachable witness, & pledge us to it. This too, combined as it is with the constant profession of the Christian creeds in our daily office, & in our approach to the Holy Communion, commits us to the acceptance of faith in one holy catholic & apostolic church — in the outward & historic sense of those words, & in distinction from the pseudo-spiritual interpretation — as fundamental & necessary to salvation; while in accordance with this "Our services repudiate the possibility of treating the sacraments of the gospel as only figures of divine gifts, & make us, in them, as the real representatives of the one Mediator, actual channels of his grace. Now if this position is sound × × × can we behave as if our orders were an unreality, & as if those who are otherwise ordained were as much ministers as ourselves? × × × Or can we fully cooperate with those to whom the sacraments are only figures, without denying that grace & truth came by Jesus Christ? × × × I must confess, too, that I see no good which is likely to arise ~~result~~ from conferences like that at Allahabad in 1873, when men organically divided met to recognize division as harmless & indifferent, & practically declared that there can be real union of soul without organic & external agreement; as if the "one body" was not the essential counterpart of the "one Spirit".]

"Those who have observed the course of Bishop Douglass in this breach of Christian courtesy, may wish to know what has been the effect of this contact with High-Churchism upon the native christians in our connection. So far as we can learn the effect upon all the intelligent & leading minds in our churches has been to awaken a deep aversion to ritualistic doctrines & forms, & greatly to strengthen their attachment to the scriptural doctrines & simple church organization which they first received. With the exception of a very few who have been drawn away by marriage connections, hardly any have left us but those who were either under discipline, or unstable in their christian walk. To a reflecting mind the taking to their communion of those who are excommunicated from other churches seems an open confession that they bid for numbers, not for strength & purity.... Perhaps this contact with ritualistic error was needed to confirm our people in their love of simple Bible truth. They now witness a practical illustration of the working of such a system in their midst, & those who are able to judge of a tree by its fruits, cannot fail to see the impotence of ritualism. They see that, under the delusion that baptism is regeneration, it persuades men to come forward & assume the name of Christian while their unchanged lives testify that the heart is not renewed; & thus they become a dishonor to the Master & a cause of stumbling to true inquirers. With such facts before ~~their eyes of our people~~ their eyes, it is no wonder that, the lofty assumptions of apostolic authority appear but "as sounding brass or a tinkling cymbal." While these errors remained at a distance there was little need of combating them. But when they came near, & proposed to set us all aside as "irregulars", it was needful to refer "to the law & to the testimony". The familiarity with Bible truth, & the habit of proving all things by a reference to the word of Christ, has been of great value to our Christians in this trial. Said one, "We had ritualism enough when we were Hindus, we want heart-work now." And now "being taught by Him as the truth is in Jesus", "if any man preach any other gospel than that they have received", they give no heed to him.

Rec'd March 22, 1875
Ack'd May 8

Report for 1878.

Ahmednagar 20th Jan. 1879

Rev. Dr. Clark. Sec.

My dear Brother.

I have not sent any full report of our labors for the past year. And we have just decided as a matter of economy of time & money, that only a brief report shall be published by the mission. But you have a right to expect something more from me as to the year's work.

We remained at the station during the year, making tours in the southern districts when the season would allow of this kind of work. For station work I had one lecture a day with the Theol. Class, a part of the time in Church History, & the rest in Astronomy. In the former study the Class went over the History of the Church during the first 14 centuries of the Christian era. They took full notes of the lectures, & passed a good examination at the close of the term. In Astronomy also they made a good beginning, though the text book was not just what was needed. The class was one of nine at first — then of eight young men. It was a pleasure to instruct them if we considered from what class of people they had come, to what they had already attained, & the promise of usefulness in the future which they gave. The work of educating such young men for evangelistic & pastoral labor can be made second to no other in this mission field.

And yet, the call for village work was such that as soon as I could be spared from the above station duties, I was glad to go out in tents. The late rains made it unsafe to venture upon tent life as early as we sometimes have done. But there are three or four Gov^t bungalows in the Southern districts, where by the payment of a rupee per day we can stop a few days. Two of these are at Seroor, & Kolgav, the villages in which are two of the three churches of the district, And in each of these we made a short stay. The Pastor of the Kolgav Church has baptized & received on profession 38 persons the past year, thus more than doubling the membership of his Church. These ~~are from~~ belong to four different villages, in two of which there were previously no Christians residing. The number of baptisms might easily have been increased, but in these troublous times it is important to sift the motives of candidates for baptism. In some places visited by our native helpers, a few sent word that they wished to be baptized, but when I went to them, they found some reason for deferring the profession of Christianity a while longer. In one village a prominent young man of the Mahars came forward, & declared his purpose to profess Christ. So much opposition was excited that the baptism was postponed a day or two by the pastor to see how he would endure the ordeal of persecution. But he continued firm, & said to his Hindu friends, "my mind has long been made up to take this step. But during the famine I delayed because I knew you would all say, 'oh he has become a Christian to fill his stomach'. But now you cannot say so. I profess

Christ because he is the only true Savior". He is a good reader, was taught in a school of the mission at his village some years ago.

It would naturally be expected that the membership of the Kolgao Church being so much increased, they should do more for the support of their pastor. But of all those recd not more than half a dozen are in a condition to do anything to help the church pecuniarily — & it is doubtful whether these can be made to see that they should. Nine tenths of the amount now given for the pastor's salary by the church, is contributed by the half a dozen mission helpers. The Mahárs are so dependent, & so reduced by the famine that all they think of is to get enough to eat for themselves & families — & some of the Christians even have begged their bread from village to village the past year. Our hope is that by the elevating power of the gospel, these converts will in due time reach a more independent position, & begin to think of doing for themselves & others, as well as receiving all they can get.

I have already written you of the little church formed at Khandále. I am at the place in a tent as I write this letter - I baptized one man yesterday who came from a village two miles away, where there were before no Christians. But the increase of these converts from village to village seems to double the responsibility of instructing them in Bible truth. I had asked two additional Bible readers this year to station at important points in the district. But the orders for retrenchment will not allow these, & the question is how to retain those already employed. There are seven Bible Readers & two village schools in these districts, in which there are about 125 Christian communicants, scattered about in villages 20 or 30 miles from each other. And the districts together are some 50 miles square, containing over 200 villages. I think if the choice were given me of one more missionary to help in this district, or as many good native Bible Readers & school teachers as could be supported on the allowances of one missionary, I would choose the latter.

These could be stationed at prominent places throughout the district, & thus the whole of it be visited often, while a missionary could not visit all of the villages even once a year. Yet the retrenchment always diminishes our native force largely. Is this a wise policy? When the question of dismissing native helpers was before the Mission at its recent special meeting, it was proposed that instead of this some one of the missionaries should withdraw, & return to America; thus leaving our native force unreduced. If we are driven to further retrenchment, this may be the best way in which we can effect it. So far as we can employ good earnest native helpers, there seems no doubt that it is economy to do so. A missionary with a good corps of native helpers will find his efficiency more than doubled.

I shall leave it for Mrs. Bissell to report the labors of the Bible-women, & her own work among the women. The number of women coming into the churches shows in some measure the value of these labors. I think full half of those recd the past year were women.

whereas formerly the women were a very small minority of church members.

It is worthy of note that in those villages where most efforts have been made in past years there is now the most hope of fruit. The preaching of the gospel for years was a preparation for the famine. It was understood to be a judgment of God. And when the people found that vows & offerings to their gods were of no avail, they said, "why this is just what the Christians have long been telling us. There is but one God who can help us." The chastisement needs to be followed up, & the lesson enforced. The famine is indeed hardly passed. Prices are still more than double what they were three years ago. We had *abundant* rains in the latter part of the summer, but they were not always *seasonable*. In consequence the crop is very uneven. Many fields remain unsown for want of oxen to plow them in the time for ploughing, or seed to sow. In many parts the crop is a total failure — Again, just as the ~~last~~ early crop was ready for the sickle, swarms of locusts visited some parts of the country, & in a single day laid waste acres of the standing grain. Had this scourge been general, a repetition of the famine would have been inevitable. Happily it was only local. Now in the later crops there is another pest, that of field rats. These burrow in immense numbers in the fields of standing grain, & at night eat down the stalks till in many places half the crop is destroyed. So plague follows plague; "yet for all this his anger is not turned away but his hand is stretched out still."

Most fraternally yours
L. Bissell

Rec'd March 5, 1879.

Ahmednuggur & Southern Districts.
Report for 1872. L. Bissell –

"The year just closed has been one of blessing to the churches in this District, though not without its trials also. Many of the christians will remember it as a time in which they received new impressions of the greatness of the work in which they are engaged, & a new sense of their need of the Holy Spirit's help. I trust some of them also were enabled to realize more clearly the actual presence & aid of that blessed Spirit. The subject selected as the central theme of the addresses at our annual meeting illustrates this. "How can we bring men to Christ," was the inquiry. What preparation is needed in the hearts of christians who labor with this end in view? What are the best means of producing conviction in the mind of the sinner; & leading him to feel his need of Christ?

Efforts were made with some degree success, to reach the educated classes in this city. An evident impression was made, & some ground gained for the truth, though the stronghold is not yet taken. But the Lord has not left us without a reward of our labor of which we will make grateful mention.

Pastor Modak of Ahmednuggur reports as follows:-

"Twenty five persons have been received to the church on profession of their faith, & sixteen have come from other churches. Deducting from this the decrease from all sources, eig persons, the net gain of the church numbers is thirty three.

Of the 25 persons received on profes three are the children of Mr. Bissell twenty were pupils in the normal school, & the mission schools here; one is th elder brother of Rev. Vishnu Bhaskar, pastor in Bombay; & one a nephew of

Mr. Chánd Lál of Bombay. He learned much of Christ from his uncle, & here receiving further instruction, he has united with the church. Though of the lowest caste in the Hindu scale, he is an intelligent man, & can read the Bible well in the Hindee language.

(Ganpati Bháskar, the brother of Vishnupunt, in his youth fell into many degrading vices, & seemed near to ruin. About 18 years ago he came with some of his wicked associates to this city. His brother, then living here, with great effort persuaded him to give up his evil course, & put him in the way of leading a respectable life. Since then he has associated chiefly with Christians. He long ago gave up caste, & was intellectually convinced of the truth of Christianity. But he was living neither as Hindu nor Christian till the time of our annual meeting. The *Kirttan* given by his brother on "the love of Christ," made a deep impression upon him, & he was enabled to receive Christ as his Savior. He has been for several years vender of Govt. stamps & paper in this city; & still supports himself in the same employment.

The regular preaching services on the Sabbath & other days of the week have been attended by more outsiders than ever before. Even at the special meetings of the Church for prayer, many have been present & listened attentively to the remarks & prayers ~~& remarks~~ offered.

Encouraged by this, a preaching service on Sabbath & Wednesday evenings has been kept up during the year at which 40 a 50 at times, & sometimes twice the number of outsiders were present. On some special occasions 200 & upwards came in.

It is evident there is not so strong a prejudice against coming to our chap as there has been in past years. At the time of our annual meeting, th crowd was so great that the doors & wind were all blocked, & yet many left because they could not hear. All felt the need of a larger house for these annual gatherings, & at a subsequent meeting of the "Union", it was resolved to devote the offerings made by the christians at the past three anniversaries, amounting to Rs150., to the enlargement of the chapel. Also that a special effort should be made for this object the coming year. But as the cost of enlargement will be about Rs1500; the christians in their poverty can raise but a small part of this sum, & we must look to those who have the ability & a generous heart to assist us in this object.

Including tithes for the support of their pastor this church has collected for different objects during the year Rupees 356. I am encouraged to believe the church is being built up in faith, & is growing in numbers & graces; & for this I praise God".

// ("The Pastor of the Seroor Church, Karam mahamad, reports no additions during the year; & four have, for unchristian conduct, been subject to discipline.)

("In the hot season Seroor was visited with cholera which proved fatal to many. Several of the Christians were attacked, but I praise the Lord that to none of them did it prove fatal. During the prevalence of this disease the calm trust of the Christians in their Heavenly Father presented a striking contrast to the terror of the heathen around them.// The latter had recourse to offerings & idolatrous rites to propitiate the goddess of epidemics. But the progress of the disease in spite of their efforts afforded a good opportunity of show them the folly of idolatry, & directing them to Christ as the only refuge from the wrath to come" x x x x.

The Kolgaw & Loni Churches are both in interesting districts, & the word is gaining ground among th people. In Nov. & Dec. I was able to make a tour through each of these districts, & visit several important villages. The Sabbath we spent at Loni, two men & one woman were baptized & received to the church. In another place near by, where we spent the following Sabbath, several men of the cultivator caste showed great interest in the truth, & seemed ready to cast in their lot with the people of God. Rámjee of the Theological Class is from this district, & his caste ~~is~~ was the same as that of these inquirers. He is an earnest man & beloved by his people, & his influence reaches many whom others would fail to interest.

In consequence of my absence at the health station several months last year, the members of the Theol. Class were not called together. They remained at their village homes during the year. They are to be assembled again the first week in April of the coming year.

Womans work. – "Womans part in the missionary work in India is each year becoming more important & more fruitful. I believe one principal reason of this is, that women at home have united to pray, & to send out laborers of their own sex, & to support them. That such efforts at home should lead to such results here is just what we should expect.

Much attention has been given by the wives of the missionaries who have resided here to the instruction of the native Christian women. Many of these have read the Bible more, & know more about it, than they know of all ~~the~~ other books in the ~~world~~. Some who cannot read at all can repeat a good many precious promises from the Bible. There is a "Maternal Association" here numbering 42 members. They meet each month for prayer, & once in three months an address is given by one of the missionaries or native preachers to the assembled mothers & children. //

They bring their *pice* also, & last year collected 4½ rupees which was given for the support of an orphan girl in the school. Seven of the native women have classes in the sabbath school. They meet on Thursday evening with the other teachers to spend an hour in the study of the lesson.

// "At the time of the anniversary, when many Christian families from the districts were here, the wives of the missionaries, & the native Christian women on one occasion met by themselves. About *120* adults were present, & many children. There were six *great-grandmothers* at the meeting, & in some instances the four generations of Christians sat side by side. Prof. Seelye, after meeting with us on the sabbath, & seeing the goodly company of men & women met for worship, said the sight of that congregation paid him for his visit to Ahmednuggur.

"The four Bible-women under the di-
rection of Mrs. Bissell have continued
their work, with some interruptions,
during the year. They meet companies of
women in some retired place by the way side, or in the cour
of a private house, & tell them of the on
thing needful, salvation by Christ. Th
have frequently been to the jail to read
& talk to the women there, who are glad of
anything to relieve the monotony of thei
prison life. Sometimes they have visite
near villages, & at the close of the yea
two of them have been sent to reside in a
village 20 miles distant, where they ma
with a kind reception; Partly & perhaps chiefly
through their influence, four women are
now asking to be received to the church,
& come to the pastor or myself each Tue
day to receive instruction. Last Tuesday, th
pastor being absent, eleven persons cam
to me for this purpose.

"The Girls School has been larger tha
ever before, numbering 80 pupils in the
latter part of the term. About half of the

received an allowance wholly or in part for their board. One reason for the increased number is that the Station schools at Ráhuri & Wadále were closed, & a few of the more advanced pupils were allowed to attend here. The report of the School says, "The assistant teachers (female) have ~~been~~ continued faithful in their work. At the closing examination they were thought by all present to perform their part well, & their classes did them credit. There has been unusual seriousness in the school this year, & a carefulness to obey the rules most pleasing to see. Many of the girls declared their purpose, at the commencement of the year, to seek Christ; & before its close, eleven of them we believe found Him, & were received into the church during the last two months of the term. Others are asking the same privilege, & we trust will not long be denied."

A class of five have completed the course & will not return, & some other pupils of the advanced classes will not come back. Those not likely to be useful as teachers, or the wives of educated men, it is not thought best to continue in school for a long time. Of the five who left last year, three are essaying a school in their own village, living with their parents meanwhile. The other two are likely to be needed in the place of two assistants here soon to be married. During our absence in the hot season Mrs. Fairbank kindly added the care of this school to her other numerous duties, Mrs. Bissell resuming charge of it upon our return to the Station. Miss Ashley conti her study of the Marathi, & will also assist in the instruction & care of the school in the coming year.

Ahmednuggur [illegible]
Jan. 25. 1875
Rec'd March 5th
and Ack'd

34.

Report of Ahmednuggur & the Southern & Western Districts for 1873.

by L. Bissell

In reviewing the year 1873, we first notice the goodness of God in keeping all the members of our mission, so that our already reduced numbers are not further diminished by sickness or death. All those with us a year ago are still at their respective stations, & able to continue their work.

The reports of the different stations & districts do not show a large increase in the membership of the churches. But most of them have received accessions, & have in other respects made advances in strength & stability. The number of additions to the churches of the mission is 116, & the net gain in membership during the year is 78; making the present number of members 707. The amount contributed by these churches for the support of their pastors & other religious purposes is Rs 1974.

Our Anglo-vernacular paper, the Dnyanodaya, has in the last year been made a weekly. The principal object of this paper is to declare & defend the truth, & especially christian truth in its purity. But it also furnishes an abstract of the most important news of the day for the reading native community of western India. To our native christians it is indispensable, & many other intelligent readers are finding it a welcome visitor.

// In our last report, reference was made to the course of Bishop Douglas in sending agents of the S. P. G. Society [Society for the Propagation of the Gospel [illegible]] into the Ahmednuggur districts. We have no wish to dwell upon the topic this year. The whole evangelical christian world is protesting against such intrusions, & hence there is the less need of our saying much here. But there are many friends of our mission, who sympathize with & help us in our work, & who wish to know the trials & difficulties we mat as well as our joys & successes. It is due to them that we make a brief statement on this as well as other ~~[illegible]~~ matters affecting the progress of our work.

"If missionaries of another society were to be sent here, it was still possible for them to occupy those parts of the district in which there had been less labor by us, & few of our agents were located. There would thus be less danger of unpleasant interference with each other. But we find no such courtesy is extended to us. On the contrary the efforts of the S. P. G. Society are pushed just in the direction where most of our churches & laborers are located. In adjacent villages, & sometimes in the same village where we have had a church & teacher for years, their agents are stationed. The motive for such a course is too transparent to need suggesting.

"The missionary of the S. P. G. Society residing here, in some instances at least, has refused to receive those who were excommunicated from our churches; admitting that it would be subversive of church discipline. Bishop Douglas, however, has no such scruples. At his recent visit to Ahmednuggur, he showed us the repeated discourtesy of receiving to confirmation & communion those under excommunication from our churches. We are not disturbed at being thus ignored. If we are a church of Christ, the disrespect is to Him as well as to us, & He will know how to dea with it. But the spiritual injury to those who are thus received, & to the cause of Christ, whic suffers through unworthy members, is incalculable.

"The report of the S. P. G. Society speaks of the large number of baptisms by their missionary in this district the past year. As this is the first year of his residence here, it will be evident, on a moment's reflection, whence these persons came. When baptism is substituted for regeneration, & ritualism for religion, it is not hard to find candidates to be baptized.

There are thousands around us who believe christianity to be true, & want the salvation it offers. But they are not ready to give up sin, & come under the restraints of a holy life. To such men it is no doubt pleasant to learn that they can come into the church through a prescribed ritual, without any radical change in their manner of life. We shall not run a race with any one in regard to the number of baptisms. Our aim is to bring into the church of Christ only those who give evidence of faith in Him & a renewed heart. If the unregenerate & worldly are received, they will inevitably drag the church down to their low standard of morality & spirituality. The more such men are brought into a church the weaker it becomes. Better is Gideon with his 300 approved, than with 10,000 whom the Lord rejects.

The advantages also of the simple scriptural method of organizing churches so long in use here are evident. The christians in one village or cluster of villages are gathered into a church unde the spiritual ~~care~~ guidance of a pastor, & the mutual watch & care of each other. When new candidates come forward, they are examined in the presence of the church, & if approved by pastor & people, are received to its fellowship. Thus the church members are not left to stand isolated & independent of each other; bu are grouped together in families, as it were in which each has an interest in, & is in a measure responsible for, the christian character & spiritual welfare of the others.

We sometimes wonder what exposition of the Golden rule those who justify such intrusions make for themselves. Are there no rights in this world but those of property? Does our Master guard, by all the sanctions of civil law, the right of the husbandman to the harvest for which he has labored, & does he look upon the labors of His servants in His spiritual vineyard as giving them no right to the fruits of their toil? We "have not so learned Christ." These rights are as sacred in His sight as His love for His ~~servants~~ people is fervent. A wrong persisted in does not in time become right; & protests disregarded are not therefore nullified. Every work in the end will develop the legitimate fruits of the principles by which it is carried on. To build up a true Church of Christ, & at the same time ignore His own law of brotherly love, is impossible. We leave the results of this intrusion with Him who is "faithful & true."//

From the Synopsis & statistical tables, it appears that at the beginning of 1874 there were in connection with the mission seven missionaries & their wives, two female Assistants, fourteen native Pastors, five licensed Preachers, four non-licensed Preachers, one Editor, twentytwo Bible-Readers, thirty six Teachers, thirteen Bible-women, & six female teachers. In all sixteen foreign, & one hundred & one native laborers.

Ahmednuggur.

The report of Rev. R. V. Modak, the earnest & laborious pastor of the church is given below, & leaves little to be added of the work at the central station. There were special trials in the fore part of the year, which for a time disturbed the peace of the church, & lowered its spirituality. They also severely tried the faith & patience of those who long for its prosperity; but God in mercy averted the worst results of our fears, & gave us in the latter months of the year many tokens of His favor.

We translate from the pastor's report. –

"The number of persons received to this church on profession of their faith the past year, (thirty seven) is greater than ever before received in a single year. For this success I praise God. And yet compared with the multitudes in this city & the districts around who are heedlessly rushing on to ruin, this number is hardly as one to a thousand. That 37 persons from such a multitude have entered the way of life cannot satisfy, & I pray the Lord of the harvest, & strive also, that we may witness much greater results.

Among those received were seven pupils in the girls' school, & five lads from the Station school of the mission at this place. Another noticeable fact is that three of them were women from the Kunabi [cultivator] caste. These were a ~~mother~~ widow & her two daughters, the latter pupils in the school, one at the time, & one several years ago. The mother had heard the truth many years before from Miss Farrar, when her husband was in her service. The conversion of these three women of a class from whom but few men, & still fewer women have hitherto been received, is occasion for special joy & gratitude. The only son of this mother was two years ago received to this church.

The wives of the missionaries here take active part in the work of religious instruction; & it is owing to their efforts that so many native women are brought into the church, & are afterwards so well instructed in religious truth. Without neglecting their household duties, they somehow make time for this work, & devote themselves to the instruction of the native women & girls, as their husbands to preaching among the men. This is matter of great joy. The Lord will surely reward them for this service".

In the goodness of God our house of worship has been enlarged during the past year, & for this we praise Him, & thank those who have helped us by contributions for this purpose. At our last annual meeting we were not crowded as before; there was room for all. The usual Sabbath services, one for the study of the Bible, & two for preaching, the prayer meetings weekly & monthly, & lectures Wednesday evening for out-siders, have been sustained during the year. The attendance, however, from the people of the city has been less than in the previous year. I hope they may again be moved to come in greater numbers, so that our enlarged house may be filled.

Thus the Kingdom of Christ is advancing, though with a slow yet sure progress. And we believe this little cloud, though now "like a man's hand", will in due time spread over the whole barren waste of Hindostan, & make it a garden of Eden for Christ."

Pastor Modak then refers to a visit made by himself to the northern part of India.

"At the close of 1872, I enjoyed the great privilege of attending the Missionary Conference at Allahabad, as a delegate from this mission. Thirty eight years before I visited the same place as a Hindu, in company with my father, to obtain merit by the ceremonies there performed. Now I came thither again, a Christian minister, & a witness that there is no merit in bathing in the Ganges & other sacred rivers; but that salvation is only by faith in Jesus Christ crucified. I came to meet, at that place of pilgrimage, other ministers of Christ, to consult with them for the extension of His kingdom, & receive new light as to the way in which this it may be accomplished. Most wonderful & impressive to my heart seemed the providence of God, which had brought me there again so changed.

After the conference, I went on to the N. E. & visited Bithoor, where, forty years before as a child, I played with "Náná Sáheb". In the mutiny of 1857, he cruelly & treacherously slaughtered, at Cawnpoor, a company of defenceless Europeans, not men only, but ~~weak~~ helpless women & innocent children. Seeing the memorial garden & pillar at that place brought before me as it were the picture of Náná Sáheb & his deeds. And again I thought, how wonderful that, of us who were playmates in boyhood, one should have perpetrated such cruel deeds, & the other should weep over the memorials of his cruelty! Further on, at Lucknow, Delhi, Agra, Ludiana, & other places, many Christians lost their lives as witnesses for Christ. But their blood seems to have been like a fertiliz~~ing~~er manure applied to the soil of men's hearts; & it made ready for cultivation & fruitfulness the garden of the church. Seeing how the missions in those provinces have prospered since that time I found cause for praise, & the sorrow of

Cawnpoor was in a measure compensated. Oh God, how marvellous are thy purposes, & thy providential ways of fulfilling them!

"I am very thankful to the mission for allowing me to make this visit to Northern India. I have derived much useful knowledge & instruction from it. By means of the railway, I went further than a year's travel would have taken me before, & yet, in six weeks, returned to my duties at Ahmednuggur."

The educational operations at Ahmednuggur have been carried forward as in previous years. The Theological Class (six in number) came together in April for their last term of study; this being to all but one of them the fourth year. They went over critically the last half of John's gospel, the Acts of the Apostles, & Paul's epistle to the Romans. They also attended lectures on the Institution & Ordinances of the Christian church; subjects intimately connected with the study of the Acts of the Apostles.

While the above were the principal studies one exercise daily was devoted to Natural Philosophy & Astronomy. Mr. Fairbank, & Pastor Modak, each a part of the term, assisted in the Biblical instruction of the class. At the close of the term, three members of the class were examined by the assembly of pastors & delegates of the churches, & were licensed to preach the gospel. These have been stationed at three important centers, one of them becoming pastor of the church at Sholapur. Two others, ~~alt~~ though not at this time coming forward for licensure, are actively engaged in evangelistic labors with promise of great usefulness. The sixth I am sorry to add, ended his course of study under a cloud of suspicion, being implicated in matters affecting his moral character, & we fear his usefulness is at an end. [Since the above was written he has married by Hindu rites the woman with whom he was suspected of having connection, thus virtually apostatizing, & denying the Lord that bought him.]

The Girls School has numbered about eighty scholars most of the year. With the exception of a pundit employed a few hours a day, the instruction has been given by Mrs. Bissell & her female assistants. These have themselves been through the course of study, & are familiar with the rules & methods of teaching in the school. Most of them however teach only two or three years, & then graduate with a "marriage certificate". The four teachers employed in 1872 have all ~~the~~ thus been withdrawn in the past year. Sometimes when one shows special fitness for the work, it is a trial to have her leave. But a year or two of teaching after having been through the studies of the course, are of great value to the pupils. The studies are reviewed & fixed in the mind, the character is matured & strengthened, self-possession & propriety of conduct are cultivated, & in many ways they are better fitted for the duties of coming life. During the past year, the teachers formed a class for the study of the "Evidences of Christianity", reciting twice a week to Mrs. Bissell.

Seven of the pupils have been received to the church on profession of their faith. Others give evidence of love to the Savior, & attend the pastors' class of inquirers. A weekly meeting with the smaller girls, (about half the school,) & as many boys from the Station School, has afforded an opportunity for urging upon them the importance of a personal interest in Christ & his salvation. Some of these meetings have been deeply interesting, & the impressions made seemed deep & lasting.

It has been thought best to change the time of vacation in the school to April & May, the two severest months of the hot season. The school was accordingly opened in December to continue in session till the end of March. Miss Ashley, who has been studying the Marathi language for two years, has now taken charge of the school, & will superintend its operations.

The three graduates who have been teaching a village school, living with their parents, have shown their ability to carry on such work successfully. With a dozen or fifteen children each, they have brought some of them on so that they are beginning to read. Other good fruit has also appeared, in one place at least. A whole family has come forward & embraced Christianity.

The Bible-women, under Mrs. Bissell's direction, three in Ahmednuggur, & two at Mándogan, have been at work in their quiet way, undermining the faith of the people in their false gods & foolish systems. Though sometimes subjected to annoyance by "lewd fellows of the baser sort," it is remarkable with how much respect they are generally treated; often being invited to some of the most respectable houses in a village, & allowed to speak their message to the women of the place. It is not easy to find women of the proper age, & other needed qualifications for this work. Many of those best fitted to be useful, are prevented by household cares or feeble health from undertaking it. But when suitable persons can be obtained, & will devote themselves faithfully to the work, a blessing follows it.

Out-stations & tours. – For a few years past we have been able to spend but little time on tours through the southern & western districts. The instruction of the class in theology, with other station work, & the care of the Girls' school for Mrs. Bissell, have taken the greater part of our time & strength. Released from these, we hope hereafter to do more of village work. Arrangements have been made to occupy three important places which we have often visited in past years. These are Wálki, Párner, & Shrigondi. The last two are Táluká (county) towns, & the centers of large circles of villages. We visited all these places in the last two months of the year, & hope to have a preacher in each of them in a few weeks.

The enlargement of our chapel at Ahmednuggur is referred to in the Pastor's report. When we first obtained the estimates of the contractor, we had little hope of seeing the work done. It was soon after the great fire in Boston, & letters from home had warned us not to look for any addition to our appropriations for the current year. But the effort to secure the funds in this country was met by a generous response from both Native & European friends, & the needed sum was obtained. The whole amount given by native Christians for this enlargement was Rs 274. By non-christian natives, including Parsees, Hindus, & Mussulmen, Rs 360. Making in all the sum of Rs 634. contributed by the native community to aid us in this work. The remainder was received from the missionaries & other foreign residents. The entire cost of the enlargement was Rs 2200. The room is now 52 X 48 feet inside. For this timely help we are grateful to those who sent us donations, & to Him who gives all. Among the offerings were many "widows mites", & other gifts of the poor, as well as the hundreds of salaried officers & successful merchants.

for 1873

Rec'd March 23, 1874.

ackd Ap. 24

SATARA, WEST DISTRICT.

ANNUAL REPORT, - - - - 1876.

ON OUR RETURN TO INDIA IN OCTOBER 1875 WE WERE STATIONED AT SATARA, AND IMMEDIATELY CAME TO THIS PLACE. OUR WORK HAS BEEN PRINCIPALLY EVANGELISTIC, AND WE HAVE ENDEAVORED IN VARIOUS WAYS TO REACH THE GREAT HEATHEN POPULATION AROUND US. IT HAS THEREFORE BEEN EMPHATICALLY A TIME OF SEED SOWING WITH US, AND ALTHOUGH THE RESULTS DO NOT ~~YET~~ APPEAR IN FULL, YET WE HAVE SEEN ENOUGH TO ENCOURAGE US IN OUR WORK. OF THE MEANS EMPLOYED TO REACH THE PEOPLE I MAY MENTION THE FOLLOWING.

THE KIRTAN.-- AT MY REQUEST REV KASSIMBHAI OF SEROOR WAS REMOVED TO THIS PLACE TO ACT AS MY ASSISTANT. HE HAD PREVIOUSLY PREPARED SEVERAL KIRTANS WHICH HAD BEEN DELIVERED WITH GOOD EFFECT, AND IT WAS HOPED THAT BY THIS MEANS A SPIRIT OF INQUIRY MIGHT BE AWAKENED AMONG THE PEOPLE HERE. A SERIES OF EVENING MEETINGS WAS THEREFORE ORGANIZED AT ONCE, TO BE HELD TWICE A WEEK, ON TUESDAY AND FRIDAY EVENINGS. THE EXERCISES WERE VARIED OCCASIONALLY BY AN EXHIBITION OF THE MAGIC LANTERN, WHEN IN CONNECTION WITH THE ASTRONOMICAL DIAGRAMS AND SCRIPTURE SCENES A GREAT DEAL OF RELIGIOUS INSTRUCTION WAS IMPARTED. AS SOON AS THESE MEETINGS BECAME KNOWN A LARGE NUMBER OF PEOPLE CAME TOGETHER EACH EVENING. FOR SEVERAL WEEKS OUR LARGE CHAPEL WAS FILLED TO OVERFLOWING, AND MANY WHO WERE UNABLE TO FIND A PLACE INSIDE REMAINED WITHOUT, NEAR THE DOORS AND WINDOWS, TO LISTEN TO THE MUSIC. AFTER A TIME , HOWEVER, THERE WAS A CONSIDERABLE FALLING OFF IN NUMBERS, BUT IT WAS THEN THAT THE SPECIAL INTEREST BEGAN TO ~~YET~~ BE MANIFEST. NIGHT AFTER NIGHT WE RECOGNIZED THE SAME INDIVIDUALS IN THE AUDIENCE, AND BY PRIVATE CONVERSATION IT WAS FOUND THAT SEVERAL PERSONS WERE DEEPLY AFFECTED BY THE TRUTHS THEY HAD HEARD. THUS OUR MEETINGS CONTINUED FOR TWO MONTHS AND A HALF, THE INTEREST APPARENTLY INCREASING ALL THE TIME. IT WAS HOPED THAT SOME WOULD OPENLY CONFESS CHRIST, BUT WE HAVE BEEN DISAPPOINTED INREGARD TO SEVERAL WHO SEEMED TO BE VERY NEAR TO THE KINGDOM OF HEAVEN. ONE PERSON ASKED FOR BAPTISM, AND WAS EXAMINED BY THE CHURCH AND APPROVED; BUT AT THE TIME APPOINTED FOR HIS BAPTISM THE STRUGGLE BECAME TOO GREAT FOR HIM, AND HE FAILED TO APPEAR. ANOTHER WAS FOR ATIME UNDER DEEP CONVICTION, BUT COULD NOT BE PERSUADED TO TAKE THE DECISIVE STEP. OTHERS WERE CONVINCED OF THE TRUTH OF CHRISTIANITY AND OF THEIR NEED OF A SAVIOUR, BUT COULD not QUITE GIVE UP THE WORLD. ONE, HOWEVER, A BRAHMAN BY CASTE, WHO WAS AWAKENED BY MEANS OF THE KIRTAN, CAME TO KASSIMBHAI FREQUENTLY FOR INSTRUCTION, AND AFTERWARDS FINDING EMPLOYMENT AT SEROOR, HAS RECENTLY UNITED WITH THE CHURCH AT THAT PLACE. WE STILL HOPE THAT OTHERS WILL YIELD TO THEIR CONVICTIONS AND RECEIVE THE SALVATION THAT IS IN CHRIST; AND TO THIS END WE WOULD ASK THE PRAYERS OF THE PEOPLE OF GOD. ALTHOUGH THE RESULT OF THAT SERIES OF MEETINGS WAS NOT ALL THAT WE COULD WISH, YET OF ONE THING WE ARE CERTAIN; THAT LARGE NUMBERS OF PEOPLE WERE MADE ACQUAINTED WITH THE GOSPEL OFFERS OF SALVATION, AND WE CAN REST UPON THE SURE WORD OF PROMISE, ''MY WORD SHALL NOT RETURN UNTO ME VOID.''

STREET-PREACHING.--IN ADDITION TO THE SPECIAL EFFORTS MENTIONED BOVE WE FELT THAT IT WAS ESSENTIAL THAT WE EMPLOY EVERY MEANS IN UR POWER TO CARRY THE GOSPEL TO THE PEOPLE. BAZAR-PREACHING SEEMED O BE THE MOST AVAILABLE MEANS OF DOING THIS, AND IT HAS CONSEQUENTLY ORMED AN IMPORTANT PART OF OUR LABORS DURING THE ENTIRE YEAR. AS RULE WE GO EVERY MORNING, AND SOMETIMES ALSO IN THE EVENING. TAKING UR STAND DIRECTLY ON THE STREET, A LITTLE TO ONE SIDE OF THE PASSAGE AY, WE COMMENCE BY SINGING A HYMN. IF AN AUDIENCE IS NOT COLLECTED Y THE FIRST HYMN WE SING ANOTHER, AFTER WHICH WE SPEAK IN TURN, ENEAVORING TO PRESENT THE MAIN TRUTHS OF THE GOSPEL AND URGE ITS CLAIMS PON MEN. OUR AUDIENCES VARY OF COURSE ACCORDING TO THE CIRCUMSTANES AND PLACE. OUR USUAL NUMBER HAS VARIED FROM FORTY TO SIXTY, LTHOUGH WE HAVE FREQUENTLY HAD FROM SEVENTY-FIVE TO A HUNDRED QUIET ND ATTENTIVE LISTENERS. THEY ARE FOR THE MOST PART FROM THE MIDDLE LASSES OF MEN. PEOPLE COMING INTO THE CITY FROM THE NEIGHBORING ILLAGES OFTEN STOP AND LISTEN TO US, AND IN OUR RECENT TOUR WE MET ITH SEVERAL WHO HAD HEARD OUR PREACHING IN THE BAZAR.

WHEN I FIRST CAME TO SATARA I HAD HAD VERY LITTLE EXPERIENCE IN ITY STREET PREACHING, BUT WHAT I HAD SEEN OF IT HAD LED ME TO FEEL HAT DISCUSSIONS CARRIED ON IN THE STREET WERE SO VERY LIKELY TO DEGENRATE INTO MERE *WRANGLING*, THAT THEY WERE, ON THE WHOLE, PRODUCTIVE OF ORE EVIL THAN GOOD. HOW TO AVOID THEM I DID NOT AT FIRST KNOW; BUT FTER A LITTLE TIME I ADOPTED THE RULE WITH MY NATIVE ASSISTANTS, ''*NEVR TO ALLOW DISCUSSION IN THE STREET, UNDER ANY CIRCUMSTANCES WHATEVER*." HE PEOPLE WERE TOLD WHY WE COULD NOT ALLOW IT, AND WERE FREELY INVITED O COME TO THE BUNGALOW, OR TO THE HOUSES OF THE NATIVE HELPERS, WHERE E WOULD GLADLY LISTEN TO ALL THEIR QUESTIONS. SUCH AN INNOVATION S THIS COULD NOT OF COURSE BE QUIETLY SUBMITTED TO AT ONCE, AND FOR OME TIME STRENUOUS EFFORTS WERE MADE TO DRAW US INTO DISCUSSION, OR AT EAST TO PREVENT US FROM PREACHING THE TRUTH. BUT WHEN OTHER RESOURCS FAILED WE WERE READY TO STRIKE UP A TUNE AND SING THE GOSPEL TO HEM. THIS WOULD USUALLY QUIET THE AUDIENCESO THAT WE COULD GO ON, OR A TIME, WITH OUR PREACHING. AFTER A FEW WEEKS THE PEOPLE BEGAN O UNDERSTAND THAT DISCUSSIONS WOULD NOT BE ALLOWED, AND CONSEQUENTLY HEY BEGAN TO LISTEN QUIETLY. WE ARE NOW EXPERIENCING , EVERY DAY, HE BENEFICIAL RESULTS OF THIS COURSE. OUR STREET AUDIENCES ARE USUALLY AS QUIET AS OUR SABBATH AUDIENCES IN THE CHURCH, AND IT IS VERY SELDOM NOW THAT WE ARE INTERRUPTED BY QUESTIONS OR SCOFFING REMARKS. THE INVITATION TO PRIVATE CONVERSATION IS REPEATED CONSTANTLY, AND IT HAS NOT BEEN AN UNCOMMON THING FOR SOME WHO HAVE BEEN REALLY INTERESTED IN WHAT THEY HAVE HEARD, TO FOLLOW US ON OUR RETURN TALKING BY THE WAY, OR TO COME TO THE HOUSES OF THE HELPERS, OR EVEN TO INVITE THE HELPERS TO THEIR OWN HOUSES, FOR FURTHER CONVERSATION. THUS WE ENDEAVOR TO MAKE KNOWN THE TRUTH WITH ALL BOLDNESS AND PLAINNESS OF

SPEECH, LOOKING UNTO THE LORD JESUS TO APPLY IT, BY HIS SPIRIT, TO THE HEARTS OF MEN.

AMONG SEVERAL CASES OF INTEREST ARISING FROM OUR STREET PREACHING I MAY MENTION ONE, THAT OF A MUSSULMAN LAD WHO WAS STUDYING TO BECOME A FAKIR. HIS ATTENTION WAS ARRESTED AND HE BECAME CONVINCED OF THE TRUTH OF CHRISTIANITY. HE THEREFORE RENOUNCED HIS FORMER RELIGION AND DECLARED HIS PURPOSE TO BECOME A CHRISTIAN. HE HAS SUFFERED SOMEWHAT FROM THE OPPOSITION OF FRIENDS, BUT HAS CONTINUED STEADFAST, AND IS NOW STUDYING IN ONE OF OUR CHRISTIAN SCHOOLS.

TOURING.-- ONE MONTH NEAR THE CLOSE OF THE YEAR HAS BEEN SPENT IN TOURING IN THE VILLAGES. WE WENT UP THE VALLEY OF THE VENA RIVER, TO THE FOOT OF THE MAHABLESHWAR GHAT, MAKING THREE ENCAMPMENTS OF ABOUT TEN DAYS EACH. WE FOUND THE PEOPLE GENERALLY VERY READY TO LISTEN, AND IT WAS A PLEASURE TO TELL THEM THE STORY OF REDEMPTION. TO MANY IT WAS AN UNHEARD OF STORY. IN SOME PLACES THE PEOPLE LISTENED WITH SUCH EAGERNESS THAT WE FELT THAT WE COULD NOT LEAVE THEM WITHOUT GIVING THEM A FORM OF PRAYER BY WHICH THEY MIGHT COME TO THE THRONE OF GRACE AND SEEK FURTHER LIGHT. BOTH THE KIRTAN AND THE MAGIC LANTERN WERE MADE USE OF WITH GOOD EFFECT, IN SEVERAL PLACES.

SELDOM HAVE I WITNESSED A MORE INTERESTING SCENE THAN WE WERE PERMITTED TO WITNESS ONE DAY AT KELGURH. IT WAS A QUIET SABBATH MORNING. OUR CAMP WAS SITUATED MIDWAY BETWEEN TWO VILLAGES, ABOUT HALF A MILE FROM EACH. OUR POSITION WAS SUCH THAT WE COULD OVERLOOK THE WHOLE VALLEY, WHICH AT THIS PLACE WAS SCARCELY MORE THAN A MILE WIDE. A PREACHING SERVICE HAD BEEN APPOINTED AT ELEVEN O'CLOCK, AT THE CAMP, AND AT TEN O'CLOCK I SENT MY HELPERS TO THE NEARER VILLAGES TO GATHER THE PEOPLE. ON THEIR RETURN NUMBERS OF PEOPLE CAME WITH THEM, AND A LITTLE LATER, STILL LARGER NUMBERS WERE SEEN APPROACHING THE CAMP. THE UNUSUAL SIGHT WAS SEEN BY THE PEOPLE WORKING IN THEIR FIELDS, AND LEAVING THEIR WORK THEY CAME RUNNING ACROSS THE VALLEY TO SEE WHAT IT MEANT. ABOUT A HUNDRED AND THIRTY OR FORTY PEOPLE WERE THUS ASSEMBLED, AND THEY ALL SAT QUIETLY UNDER THE SHADE OF A TREE AND LISTENED TO THE PREACHING OF THE GOSPEL. I ADDRESSED THEM ON THE NECESSITY OF THE NEW BIRTH, AND ILLUSTRATED MY SUBJECT BY GIVING AN ACCOUNT OF THE CONVERSION OF PAUL. IT WAS A SOUL-INSPIRING SCENE, AND WE FELT THAT THE SPIRIT OF GOD WAS PRESENT. WHEN THE PREACHING SERVICE WAS CONCLUDED THE AUDIENCE WAS DIVIDED INTO THREE CLASSES, THE BOYS ON THE RIGHT, THE MEN IN THE CENTER, AND THE WOMEN ON THE LEFT. WITH A SABBATH SCHOOL THUS IMPROVIZED MRS. B. TOOK THE WOMENS' CLASS, AND THE HELPERS THE OTHER TWO, AND ANOTHER FULL HOUR WAS EMPLOYED IN GIVING INSTRUCTION. WE SHALL NOT SOON FORGET THAT SABBATH SERVICE, AND I TRUST THAT THE WORDS SPOKEN THEN MAY PROVE TO HAVE BEEN WORDS OF ETERNAL LIFE TO SOME WEARY SOULS.

WORK AMONG WOMEN.-- MRS. BRUCE HAS BEEN ENGAGED IN WORK AMONG THE WOMEN, AS HEALTH AND STRENGTH WOULD PERMIT, DURING THE ENTIRE YEAR. SHE HAS VISITED THE WOMEN IN THE JAIL REGULARLY, DURING THE FIRST PART

THE YEAR TWICE WEEKLY, AND LATTERLY ONCE A WEEK. THIS HAS ENABLED R TO GIVE A SYSTEMATIC COURSE OF SCRIPTURE INSTRUCTION, AND SHE HAS LT, AT TIMES, GREATLY ENCOURAGED BY SEEING THE INTEREST MANIFESTED Y THE WOMEN. SHE HAS ALSO VISITED THE WOMEN IN VARIOUS PARTS OF THE TY AS SHE HAS HAD OPPORTUNITY. THE INVITATIONS AND CALLS IN THIS RECTION HAVE SOMETIMES BEEN MORE NUMEROUS THAN SHE COULD RESPOND TO. IN ADDITION TO THE ABOVE SHE HAS HAD THE SUPERINTENDENCE OF THE BOYS' HOOL IN THE CITY, AND HAS MET THE CHRISTIAN WOMEN ONCE A WEEK FOR STRUCTION AND PRAYER.

THE CHURCH.-- THE CHURCH, UNDER THE PASTORATE OF REV. VITHALRAW KASARE, HAS BEEN FOR THE MOST PART IN GOOD WORKING ~~ORDER~~ CONDITION URING THE YEAR. NO ADDITIONS , HOWEVER, HAVE BEEN MADE TO IT, BUT N THE OTHER HAND ONE MEMBER HAS DIED, ONE HAS BEEN EXCOMMUNICATED, AND WO HAVE REMOVED TO OTHER PLACES. THE SABBATH MORNING SERVICE HAS EN DIVIDED, BRO. WINSOR HOLDING A SABBATH-SCHOOL IN HIS SCHOOLHOUSE, D ANOTHER BEING HELD IN THE CHURCH. IT WAS THOUGHT THAT THIS ARRANGEMENT WOULD ENABLE US TO REACH A GREATER NUMBER OF PEOPLE. IN E AFTERNOON A UNION PREACHING SERVICE IS HELD IN THE CHAPEL, WHICH GENERALLY VERY WELL ATTENDED.

HENRY J. BRUCE.

SATARA JAN. 1, 1877.

Rec'd Feb. 12/77.

District Report

Annual Report of the Sholapur Eastern District.

1872.

Out-station, Barsi. Three native helpers and two Bible-women.

Baptisms (not connected with any organized church,) two men and five women. Both of the men and two of the women can read. These converts are all from the Mang caste.

Report.

We record with gratitude the fact that during the past year we have not been hindered by ill health from laboring in the district in which our work lies; that district is to the north and east of Sholapur; embracing the Barsi Taluka of the Sholapur Collectorate, and the southeastern portion of the same District; the Akalkot Native State, and so far as practicable, the Mogulai. New not only to this field, but to the missionary work as well, it perhaps is not strange that we have been able to accomplish this year far less than we had hoped, and less than we trust may be the case in time to come. In order to perform missionary labor in a large part of the area above indicated, a knowledge of the Canarese language is indispensable; we have therefore commenced studying it, but are not yet able to use it in our work. So far as anything has been attempted in that part of the field, it has been through the medium of Hindustani, a language in which some of our helpers can preach quite effectively, and which is understood by the people in the towns we have visited more extensively than Marathi. We would, in this connection, call attention to the great necessity which exists for a Canarese speaking missionary, to conduct the work in this direction.

In our tours this year, we have visited especially towns in the Barsi Taluka, and in that part of the Mogulai near it. Several months of the year have been spent in this way. Barsi, Vairag, and Pangri in the Barsi Taluka, Tulzapur, Dharasiw and Naldurg in the Mogulai, have been the principal places visited; and in nearly every village where our tents have been pitched, we have had good opportunities for preaching, and have found willing listeners. No difficulty whatever has been experienced in working in the Mogulai; as a general thing, we have been as well received and treated, and our message, has to all appearance, been as kindly heard, there, as in the towns under English rule. It is true that in some places a little unfriendliness has been manifested on the part of the Musalmans, but it has been shown only by words, and in several instances, disappeared in the course of a few days. It remains to be seen whether such pleasant experience would continue in case a long er tour should be taken into the Nizams State, and a greater length of time be spent there. Yet this region cannot be regarded as other than an important, needy, and therefore interesting field for evangelistic effort.

A word must be said concerning the special and in some respects promising work in and near the town of Barsi, thus far our only outstation. Bhiwaji Darkoji of the theological class has labored there continuously and faithfully during the year; and for most of that time the people have listened readily to his preaching. In September, Rev. Kasam Mahamadji visited Barsi with his kirttan; considerable interest was elicited, and a spirit of inquiry began to manifest itself. This however did not continue, and since then Bhiwaji reports smaller audiences and less attention. On the ~~several~~ other hand several individuals acknowledge that they are convinced of the truth of Christianity, and one man expresses a desire to become a Christian. The school at Barsi has maintained a feeble existence during the year. Caste feeling and the prejudices of the people against the Christians have tended to injure it. Within six miles of Barsi there are nearly thirty villages, large and small. Bhiwaji has preached in almost all of them during the year, a greater or less number of times.

In the report of last year, mention was made of a man living at Dhotri, six miles east of Barsi, formerly a guru among the Mangs, who was then thinking of Christianity. He has kept up intercourse with us during the year, and in December we visited his village, and administered the rite of baptism to four; — this man (Ramji) his mother, wife and sister. Three others, residing in other villages have since been baptized. Others still have been examined for baptism, but advised to wait; while interest in Christianity, and a spirit of inquiry are spreading throughout the whole circle of Ramji's former followers, who are scattered all through this region. Ramji says that it will be his fault if they are not all brought to the truth, and it is his prayer that they all may be. He shows much zeal and an excellent spirit in his efforts to teach them. We hope ere long to see these new converts gathered into a church by themselves // at present they are not connected with any church.

The work of the Bible women at Sholapur, owing to a variety of causes, has been quite irregular, and not altogether satisfactory. At times they have not received their full pay; and at other times we have hardly felt that they were entitled to what they did get. We are inclined to fear, that were it not for the pay, they would make no efforts at all to reach the heathen women. One effect of the employment of these women on pay, seems to be to repress Christian activity, which might otherwise be developed, on the part of other women in the church. Under these circumstances, we cannot but regard the question of their further employment as an open one.

Chas W. Park.

An. Report – Sholapoor,

Rec'd. Feb. 27th.

an Ap. 8

Report of Ahmednagar & the Southern districts for 1879.

The review of the past year's work in these Deccan Districts brings before us again the distressed condition of the people, especially the poorer classes. They say, "the famine is still upon us", & their wretched appearance confirms the statement. High prices have prevailed during the entire year. A man with regular work & good wages could barely support his family. But it has been much harder than usual for day-laborers to obtain employment. Most Government works on the roads have been suspended, & the cultivators are too poor to employ laborers in their fields, so that often begging seemed the only resource left to sustain life. Many households wandered away to some part of the country blessed with better harvest than their own village. Often the family was thus broken up; the mother & part of the children going in one direction, & the father with the rest in another. Sometimes new & loose connections are formed while thus separated, & the family is never re-united.

"Such a state of things is evidently disorganizing & unfavorable to our work. In many villages nothing can be done: there is hardly any material to work upon. But this severe discipline has its place in preparing the way for the reception of the truth, & in this feature of the hard times we find something encouraging. The truth is thus pressed home upon the people that their old religion & gods cannot help them. They are prepared to accept anything that offers deliverance from these calamities. They would like a deliverer who will save their stomachs first, & their souls afterwards. "Seek first the kingdom of God" is a hard saying for hungry people surrounded with starving children. But they will yet learn that this word of Christ, like all his teachings, is full of wisdom & safety.

"In March last a church of twenty seven members was organized at Khandale, eight miles south of Ahmednagar. All these had been baptized within a year, & most of them belonged in that village. Seven adults have since been received, making the present number of communicants thirty four. I have visited the place frequently during the year, & have opened a school for the children. Some member of the Theological Class has often been there to hold Sabbath services. & since the close of the term Pastor Modak has gone out for the Sabbath, & has also examined & received several to the church.

In another place about six miles north of Nagar, interest was awakened near the close of the year. It was a village in which much labor had been expended in former years, both by missionaries & native preachers of our mission; some of whom have gone to their reward without seeing the fruit of their efforts. The people recalled these visits & said, "We would not then receive the truth, but now we give up all, & ask only for Christ & his salvation". Believing them sincere in this profession, I went over with several members of the Nagar Church, & after questioning them as to their motives & purpose, baptized 24 adults on a single sabbath. This was only ten days before the end of the year, & we cannot yet tell how they will endure. There is perhaps more danger of receiving unworthy persons when they come in such large numbers than where two or three come out from among their people & offer themselves. But the Hindus love to go in companies, & I anticipate that they will come forward, thus in many of these villages as they have in parts of Southern India."

In two or three villages a few have been baptized by Pastor Modak & myself without becoming connected with any church. The candidates were living in places where a Christian teacher is stationed, but far from any ~~Christian~~ church, & it seemed wrong to keep them waiting till they could visit a place miles away, to be examined & received by the church. In such cases they profess their faith in Christ, & their purpose to live a Christian life, & the rite is then administered in the presence of a few believers.

& others of their own people. As soon as may be they are rec^d to the communion of some church in a neighboring village, or if the number of converts warrants it, as at Khandále, a new church is organized at the village where they reside.

Rev R. V. Modak, pastor of the church at Ahmednagar, has resigned his charge, & the church has called another pastor. During the nine years pastorate of Mr. Modak the church has greatly increased in numbers & strength. He will continue to reside here as Instructor of the Theological Classes, & we hope the church will still enjoy the benefit of his preaching occasionally, & of his other labors. The new pastor, Rev. Anajee Kshirságar, had been for five years pastor of the church at Sholapur. His work having been approved in that place, he received a call to be pastor of the much larger church in this city. The church has assumed his entire support from the first, & thus far has paid it promptly month by month. His labors seem to prove very acceptable, & I trust the relation may prove one of long continued & great usefulness.

The pastor of the Kolgav church reports great distress among his people as the result of the continued famine, but they have been saved from actual starvation. The church numbers seventy communicants & sixty two baptized children. Notwithstanding the hard times, they have contributed over Rs100. for the support of their pastor, & relief of the poor during the past year. Most of this was given by the native assistants employed in the district. One member of this church who was baptized about a year ago, died near the close of the year. Just before his death he said to the Bible Reader who was near him, "I am going to Jesus, my newly accepted God." Many of his Hindu neighbors witnessing his death, & hearing the instructions at his funeral, said "it is a good thing to die a Christian". Such facts answer a score of objections, & strengthen faith in the midst of many discouragements.

Mrs. Bissell has continued her work

among the women of the city, both Christian & Hindus. She has had an interesting exercise with the wives of the Theological students, & a daily Bible or reading exercise with the other Christian women. A girls school left in her charge by Mrs. Haig, has opened the way for her to visit in many houses of the pupils, & thus she has become acquainted with the mothers & other females in many of the best families in the city. In July she opened a girls school with a Christian woman as teacher in another part of the city. This also forms a nucleus for many meetings with the women in that part of the town. The superintendence & instruction of the Bible women have also taken a share of her time, & furnished interesting work. In these ways opportunities of usefulness abound, & the limit is found only in the time & strength [illegible] to improve them.

Besides the work of our own mission the oversight of the Normal School of the Christian ver. Ed. Soc. has devolved on me in the absence of Mr. Haig the superintendent on sick leave. The school contains about fifty students in three classes, the greater part of whom ~~being~~ are sent ~~the~~ by our own mission. The three native Teachers conduct the exercises & recitations of the school; & I can only attend to the financial matters, the discipline, reception & dismissal of students, & such general superintendence as is needed to keep the school in efficient working order — Mr. Haig it is hoped will be able to return before the end of the present year.

L. Bissell

Ahmednagar
January 1880

Report of Ahmednuggur - 1879
Rec'd March 1, 1880

The Ahmed~~nugger~~ nagar Theological Seminary.

"This institution is located at Ahmed~~nugger~~ nagar, a city of 30.000 inhabitants, 150 miles east E. of Bombay, in the Western part of Hindustan. The city is the center of the most extensive efforts of the Maratha Mission of the American Board. In the city itself there is a church of 300 members, and in the surrounding district, which is ~~in size~~ as large as one of the smaller states of the Union, there are 16 churches more, a number of which are supplied with pastors. Besides these there are 6 churches in the other districts of the mission.

"The Mission has on three previous occasions gathered a class for Theological instruction, but there has been a growing need of a permanent institution for the training of pastors and evangelists which has led to the establishment of this Seminary. It starts off with a neat lecture room and dormitories for six families. The funds for building most of the latter were given by friends in this country especially interested in the institution. Four of the houses have respectively these inscriptions on their walls ~~respectively~~; "Built by Robert Brown Jr."; "Built by the Prof.s and Students of Hartford Theol. Sem."; "Built by the Prof.s and Students of Andover Theol. Sem."; and "Built in memory of Wm. C. Wood."

"The first class consisting of nine promising young men assembled on the first of January of this year, but one has since left the class. The present students are,

1. Apâji Santobâ Bhonsawaḷe, the son of a former trusted servant of a missionary, who has had Christian training from infancy. Since the death of his father, ten years ago, he has helped his mother and younger brothers and sisters to the best of his ability. He has had seven years experience as a teacher. He lives in the Andover Seminary house. He is partly supported in '78 by the S.S. of the Congl. Church in Little Compton R. I.

2. Balawant Chimâji Ujagare, son of an old catechist who rejoices in seeing his son grow up to carry on the work which he has been doing for 25 years. B. was admitted to the church when 12 years old, fifteen years ago. He is supported in '78 mainly by the contributions of the ~~3. Bhujanrâo Lakshuman Gâyakwâd~~ S.S. of the Congl. Church in Poughkeepsie N.Y.. He lives in the Robt Brown Jr. house.

3. Bhujanrâo Lakshuman Gâyakwâd never heard the gospel till he became a youth, but was convinced and converted while studying in a Mission village school. He received baptism before a large company despite severe opposition from his relatives. They are now following him in turning to the Lord. He has served as a teacher and catechist. He is supported in '78 mainly by

the S.S. of the Cong'l Church of Billerica, Mass.

4. Dājibā Sakhārām Bhārdshankar, son of a former faithful Mission Catechist. He became a Christian many years ago and has had several years experience as a teacher and catechist.

5. Krishnāji Bhāgobā Gāyakwād. His father, a farmer, became a Christian about 17 years ago while K. was a boy. K. was admitted to the church some 12 years since while a student in the Normal School. He was a successful teacher for 10 years and is determined after finishing his Theological studies to do a pastor's work without help from the Mission and, if his church cannot wholly support him, to earn what is necessary by some industry. He lives in the Hartford Sem. house.

6. Sadashivrāo Balawant Lotlikar, a convert of Brahman caste and the only one of that character in this class. He was converted in Dec. 1876. In youth he had no Christian privileges and his convictions were largely due to the reading of Christian books. At the time of his conversion he was a Gov't teacher. His relatives are much offended at his having become a Christian.

7. Tukārām Nathoji Dehade. His father was a somewhat noted religious ascetic and started this son in the same kind of life. While studying in a mission school he became convinced of the folly of idolatry by seeing an idol fall into a river and drawn out with difficulty.

Hee was baptized about 18 years ago. Two or three years afterward he became provoked because he was not helped by the Mission as he wished to be, and under the urgent requests of relatives he temporarily forsook Christianity. But his conscience upbraided him and he returned a penitent man. Most of the time since then he has served as a catechist and proved a useful man. Two years ago he received for writing a superior book entitled "The Family Friend" a first prize of $65. offered by the Mission for the encouragement of a Christian literature.

8. Haribâ Gyanobâ Gâyakwâd, a most conscientious and earnest Christian man. His father, a farmer, became a christian 18 years ago. While H. was a boy his uncle generally prevented his seeing a missionary. But hearing the Bible convinced him & he was baptized about 13 years since. He lives in the "Nook house".

The plan of studies is quite similar to that in Seminaries in the United States, but Hebrew and Greek are not yet taught, while more prominence is given to the study of the Bible, and more time and attention are given to practical Christian work. The class is divided into three sections, and they go somewhere to preach almost everyday; - one section for one month with one missionary, another with a second, and the third with an experienced native catechist. The next month they rotate, the ~~fir~~second section going with the first missionary and so on. Besides, this the city is divided into eight districts, of one of which each student is considered to be acting pastor, and he is urged to devote himself to working his district in the best manner, by organizing S. S. s. and holding regular services, ~~and~~ becoming acquainted with individuals, and leading other Christians to assist in the work and to ask the advice of his instructors and seniors as difficult practical questions present themselves. Such a course of training will, it is hoped, fit them well for the difficult work before them.

The duties of a native pastor in India call for great prudence and grace. In the first place the Christians are converts from different castes, and the prejudices born in these people from more than 20 centuries, are not entirely done away with at their conversion. # Though they recognize that all men are ~~[illegible]~~ of one blood and should be treated according to their characters. Still the church members who ~~[illegible]~~ are from different castes than the pastor are always sensitive, and the pastor must conduct himself with great prudence, # if he would gain and retain the hearty confidence of all his church members. Then since the churches are still small and the converts are of all grades of intelligence, it is a difficult task so to minister ~~of~~ in the gospel that all shall be spiritually nourished by his weekly ministrations. Again the Hindus are naturally a suspicious people, and fond of litigation. Hence church investigations are often demanded and required. It ~~requires~~ calls for great judgment to keep free from bias and to discover the real facts involved. So too, the churches still being feeble and unable to support a pastor as he should be supported, both pastor and people are apt to fall back too easily on the Mission for help, ~~while~~ and if the pastor should resolve to be content with what his people could give, it would require a degree of self denial which much grace alone could create. ~~Usu~~Equally difficult as these duties connected with feeding the flock of God are the pastor's duties toward the lost sheep without the fold. He has to meet the intellectual and proud Brahman who will seek by discussion to lead him into the intricacies of useless metaphysical difficulties, ~~and~~ the Brahma Samajist, who is occasionally akin to a ~~upright~~ pious Unitarian, but generally is a man who discards not only heathenism, but all religion, and adopts the loosest code of morals, and the sensual low caste man, who freely admits that his God is his belly, and who would become a nominal Christian for a few dollars or to gain a point in a quarrel with a neighbor, though professing to be anxious for his soul's salvation.

"The instructors in the Seminary at present are Rev. L. Bissell D.D. who has had 27 years experience in Mission work, and Rev. R. A. Hume, a younger missionary, and Pastor Ramkrishnapant, Modak who 35 years since was converted from the Brahman caste and is a man of excellent character and good intellectual powers. Still none of these are able to give more than a portion of their time to this work.

"Instruction is given almost entirely through the medium of ~~the~~ Marathi, the vernacular language, but such of the class as understand English are taught a little in that language also.

"All the students but one are married men and most have children. Therefore the cost of supporting a student one year varies from $45 to $60. A permanent scholarship, the interest of which will support a student always, can be founded for from $700 to $1000 dollars."

Seminary – Rec'd Sep. 27/78.

Postmarked
New Haven Conn.
C.N.C.

Wx.

Report of the Girls' School at Ahmednuggur, from June, to October, 1873.

The last few months of the school have passed away very pleasantly and rapidly. The number of pupils about the same as the first part of the year, 30 in the higher and 50 in the primary departments. There has been no change in any of the classes or studies.) For Bible lessons, the first class have finished Exodus, and Acts to the end of Paul's second tour, during the year; the second class, Luke, and nearly through Genesis. Other classes read "Peep of Day" and "Children of the Bible," besides learning from an excellent set of questions which we have in Marathi, on the Old Testament. ¶ ~~In~~ At the first prayer-meeting we had after the school assembled, in June, all the girls were formed into two classes, consisting of those who were professing Christians and those who were not. I was to meet these separately on alternate weeks, and they were to have their season of prayer by themselves when not with me. This seemed to awaken reflection, and it was not long before a number of this latter class, in the course of a conversation held with them, expressed their wish to join the inquirers who meet the pastor weekly, for conversation and prayer. Ere the close of the term, six of these were brought before the church for examination, and were received. Thus seven have professed Christ this year. Others we thought gave evidence of love to Christ and a desire to please Him, but as they were rather young, the pastor preferred that they should wait. Two of the teachers were married during the year, Sitabāi, who went to Nāsik, and has since been employed as a Bible woman there, and Bālubāi, who continued with us till the close of the term. The latter married a young man who is studying under the auspices of the "S. P. G.", and the missionary of that society, not having asked whether we wished to retain her in service, told me he was intending to have her superintend their schools, adding that he felt specially favored in having one for this work who had been so thoroughly well trained as she had been. So we suppose she is lost to us. Four of the pupils were married at the close of the year, two of them to teachers who are going forth to their work in distant villages, one to a student of the Free Church Mission in Poona, formerly of this mission, and one to a young man who has employment in one of the mission families. All were Christian girls. The new teacher in the primary department, Chimanibāi, in place of Sitabāi, has given good satisfaction. She is one of the class that graduated last year. The four teachers formed a class in "Evidences of Christianity," reciting twice a week. They enjoyed it much, and it was an excellent exercise for them. The weekly Children's Meeting, including the little ones of ours and of the boys' station schools, numbering from 60 to 70, has been kept up with unabated interest. It is a dear, precious occasion. Those who entered upon work in the villages at the beginning of the year, have continued doing well, with one or two exceptions. One whose school became quite small, closed it in October, and has accompanied a Bible woman, going from village to village. She, with another former pupil, is with us now on our tour, and they help me much in singing the native tunes when I go to meet the women. Others who have left the school would willingly teach, or do other work, but we cannot send them away from their homes in this country. It is only in the shelter of her own home that an unmarried girl can work with any approval in India. A change has been made in the vacations this year, and the school came together in Dec. instead of January as usual. Miss Ashley has charge of all those dear girls now. I could hardly have been content to give up a work so much loved, had it not been that labor among the women is so much needed. And one fresh from home, with no other cares, can do so much better by the school. Many, many thanks to all the dear friends who have assisted us with their funds, and followed us with their prayers. Thanks to the dear little girls who have sewed for us, and in one way and another saved their pennies and sent them to help educate these poor, ignorant children. The Lord sees all that we do for Him, and will not fail to reward all the faithful workers."

(Signed) - M. E. Bissell.

Dec. 22, 1873.

School of Mrs. M. E. Bissell.
Ahmednuggur, Dec. 22, 1873.
Recd. Feb. 11, 1874.
an Ap. 24

Statement of Expenses and Receipts from Jan. 1st to June 30th 1876 of Girls' School, American Mission, Ahmednagar.

Heigher Department.

Names of Girls	Religion of Parents	Occupation of Parents	Members of Church	Paid by Parents monthly Rupees	Paid by Mission monthly Rs. An. Pie	Clothes for six months Rs. An. Pie
1. Âbai Santoba	Chr.	Father dead	Yes		1.12.0	2.10.0
2. Shewanti Eknâth	Chr.	" "	Yes		1.12.0	2.10.0
3. Jiji Phakiroba	Chr.	House servant	Yes			2.10.0
4. Daya Dhondoba	Chr.	Catechist	Yes	1.0.0	.12.0	2.10.0
5. Shewanti Jayarâm	Chr.	Father dead	Yes		1.0.0	2.10.0
6. Saru Mârutirâo	Chr.	Teacher	Yes			
7. Janâ Gangârâm	Chr.	Mahar's work	Yes		1.12.0	2.10.0
8. Pritâ Santoba	Chr.	Father dead	Yes		1.12.0	2.10.0
9. Shewanti Bhimaji	Chr.	Watchman			1.12.0	1.0.0
10. Sagunâ Chokobâ	mother Chr.	Deserted by Father	Yes		1.12.0	2.8.0
11. Drupati Garbhaji	Hindu	Mahar's work			1.12.0	2.8.0
12. Râhi Udâji	Chr.	Father dead			1.8.0	1.0.0
13. Phuli Bâlâji	Chr.	House servant				2.8.0
14. Vitthâ Ambâji	Chr.	Catechist	Yes	1.0.0	.12.0	2.6.0
15. Pritâ Bâpuji	Chr.	Father old & helpless mother dead			1.0.0	1.0.0
16. Rakhâmi Chandrâji	Chr.	Sexton & guard			1.12.0	2.4.0
17. Jâi Râmji	Chr.	Father dead	Yes		1.12.0	2.6.0
18. Muktâ Govind	Chr.	House servant	Yes	1.0.0	.12.0	2.8.0
19. Radha Sidoba	Chr.	House servant			1.8.0	2.6.0
20. Karuna Yalapa	moth. Chr.	Father idiotic	Yes			2.4.0
21. Râdhâ Bhawânibâ	Chr.	Watchman				1.0.0
22. Sârazâ Râdhobâ	Fath. Hindu mother Chr.	Mahar's work			1.12.0	2.4.0
23. Muktâ Bhimâji	Chr.	Catechist		1.0.0	1.0.0	2.6.0
24. Saku Yadoba	Chr.	Driver	Yes			1.0.9

Names of Girls	Religion of Parents	Occupation of Parents	Member of Church	Paid by Parents monthly	Paid by Mission monthly	Clothes for six months
25. Maina Bhânâji	Chr.	Catechist			1.12.0	2.8.0
26. Roshan Gondibâ	Chr.	Father dead			1.12.0	1.0.0
27. Târâ Chimâji	Chr.	Catechist	Yes	1.0.0	.12.0	2.6.0
28. Rangu Laxman	Chr.	Deals in wood			1.0.0	2.2.0
29. Mârthâ Sadobâ	Chr.	Pastor		1.0.0	.8.0	1.0.0
30. Renû Mânkobâ	Chr.	Watchman				1.0.0
31. Sitâ Râmji	Chr.	Father dead	Yes		2.0.0	2.6.0
32. Kâsû Sukhâji	Chr.	Mahar's work			1.8.0	2.2.0
33. Martha Phakirobâ	Chr.	House servant				1.0.0
34. Venû Muktâji	Father Hindu Moth. Chr.	Mahar's work				1.0.0
35. Sâlû Râwaji	Chr.	Farmer			1.12.0	2.6.0
36. Sûndrâ Vithobâ	Chr.	Teacher				1.0.0
37. Girazâ Sidobâ	Chr.	Catechist			1.8.0	2.2.0
38. Râdhâ Dhondobâ	Chr.	Pastor	Yes	1.0.0	.12.0	2.4.0
39. Sagunâ Vithobâ	Chr.	Pastor	Yes	1.0.0	.12.0	2.6.0
40. Sitâ Abâji	Chr.	Teacher	Yes	1.0.0	.12.0	2.8.0
41. Sumati Malkobâ	Chr.	Butler				1.0.0
42. Vithâ Shiverâm	Hindu	Mahar's work	Yes		1.12.0	2.4.0
43. Sorû Ahilâji	Chr.	Teacher	Yes	1.0.0	.12.0	2.4.0
44. Sârazâ Ambâji	Chr.	Catechist	Yes	.12.0	.12.0	2.2.0
45. Sundrâ Sonâji	Chr.	Teacher				1.0.0
46. Mârayâ Bhâgâji	Chr.	Mahar's work			1.12.0	2.4.0
47. Bhimâ Mahipatrâo	Chr.	Pastor	Yes	1.0.0	.12.0	2.4.0
Lower Department						
1. Sâvitrâ Bhawânibâ	Chr.	Watchman				1.0.0
2. Shewanti Sakharâm	Chr.	Mahar's work			1.12.0	2.4.0
3. Thaku Yadoba	Chr.	Driver				1.0.0

Names of Girls	Religion of Parents	Occupation of Parents	Member of Church	Paid by Parents monthly	Paid by mission monthly	Clothes for six months
4. Wâru Mârutirâo	Chr.	Teacher				
5. Rebecca Sidobâ	Chr.	Catechist				1.0.0
6. Sâlû Vyankobâ	Chr.	Driver				1.0.0
7. Shewanti Râwobâ	Chr.	Coolie			1.12.0	1.0.0
8. Râhi Bhiwâji	Chr.	Mahar's work			1.8.0	1.0.0
9. Ganga Laxman	Chr.	Dealer in Wood				1.0.0
10. Gau Tâtyobâ	Chr.	Teacher		.12.0	.12.0	1.0.0
11. Dayâ Sonâji	Chr.	Preacher				1.0.0
12. Anu Dagadobâ	Fath. Hindu Moth. Chr.	Farmer			1.0.0	1.0.0
13. Tulase Dagadobâ	Chr.	Mahar's work	Yes		1.12.0	2.4.0
14. Pritâ Bâpûji	Chr.	Coolie			1.0.0	1.0.0
15. Chimana Ramâbai	Chr.	Father dead			1.0.0	1.0.0
16. Râdhâ Bhujâji	Hindu	Watchman	Yes		1.8.0	2.2.0
17. Pârû Garbhâji	Hindu	Mahar's work			.8.0	1.0.0
18. Kanthâ Jayarâm	Chr.	Father dead				1.0.0
19. Gau Satwâji	Chr.	Coolie			1.8.0	1.0.0
20. Rubi Phakiroba	Chr.	House servant				1.0.0
21. Reu Satwâji	Chr.	Coolie			1.8.0	1.0.0
22. Sâvitrâ Kerobâ	Hindu	Farmer	Yes		1.12.0	2.2.0
23. Shâhâ Bhiwaji	Chr.	Father dead				1.0.0
24. Sundra Dâjibâ	Chr.	Catechist				
25. Jâi Râmji	Chr.	Wood dealer				1.0.0
26. Shewanti Wâlobâ	Chr.	Butler				
27. Sundra Dhondobâ	Hindu	Cart driver				1.0.0
28. Mârthâ Bhâjâji	Chr.	Coolie			1.12.0	1.0.0
29. Gau Dhondobâ	Chr.	Pastor		.12.0	.12.0	1.0.0
30. Mârthâ Bâpûji	Chr.	Coolie			.8.0	1.0.0

Names of Girls.	Religion of Parents	Occupation of Parents	~~Paid by~~ Member of Church	Paid by Parents monthly	Paid by Mission monthly	Clothes for six mo.s
31. Gangâ Bhâgobâ	Chr.	Coolie	Yes		.14.0	2.2.0
32. Suprabhâ Malkobâ	Chr.	Butler				1.0.0
33. Venu Bhimâji	Chr.	Postman				1.0.0
34. Gayâ Bhâgobâ	Hindu	Watchman				1.0.0
35. Sagunâ Bhawanibâ	Chr.	Watchman				1.0.0
36. Anu Sidobâ	Chr.	Catechist				1.0.0
37. Sâlu Ramâbai	Chr.	Father dead				1.0.0
38. Kirthi Vithoba	Chr.	Catechist				1.0.0
39. Ren Kâshirâm	Chr.	Farmer				1.0.0
40. Gojarâ Ramthâji	Chr.	Coolie				1.0.0
41. Abai Râwaji	Chr.	Coolie				1.0.0
42. Kironâ Girmâji	Chr.	Farmer				1.0.0
43. Sârâ Yalâpâ	Mother Chr.	Father idiotic				
44. Dhani Shâbâji	Hindu	Mahâr's work				1.0.0
45. Dayâ Laxman	Chr.	Dealer in Wood				1.0.0
46. Bhâgu Râmji	Hindu	Mahâr's work				1.0.0
47. Shânti Phakirobâ	Chr.	House servant				.12.0
48. Venu Dagadoba	Chr.	Farmer				.12.0
49. Manjulâ Bâlâji	Chr.	Teacher				.12.0
50. Vithu Chokoba	Hindu	Farmer				.12.0
51. Sârojâ Krishnâji	Hindu	Mahâr's work				.12.0

	Rs. An. Ps.
Board of Girls from Jan. 1st to Jun. 30. omitting two months of vacation, and of some girls during vacation also	388.11.0
Clothing for girls for six months	136.12.3
Aid to three women for caring for girls 6 mo.s	15.0.0
Clothing for " " " " " " "	6.10.0
Five female teachers at Rs 5 per mo. 6 mo.s	150.0.0
One male teacher " " 12 " " " "	72.0.0
" " " " " 7½ " " 4 "	30.0.0
" female " of sewing at Rs 2 " " " "	8.0.0
Sweeper, Cleaner, & Water 4 months	9.10.0
Paper, ink, thread, needles, brooms, mending furniture &c 6 mo.s	18.0.0
Rent for one teacher 3 months	4.5.0
	839.0.3

Receipts.

English "Ladies' Female Normal School & Instruction Soc."	245.0.0
Special donation by Mrs. Bosanquet, Ahmednagar	100.0.0
Donations by other ladies, Ahmednagar	77.0.0
Received from Parents	60.8.0
Paid by Mission	356.8.3
	839.0.3

at Ahmednuggur

Rec'd Sep. 24. 1876.

Copy.

Report for 1877.

H. J. Bruce. Patun Satara Districts
Dec 31. 1877.

The Church at Satara. – Two persons have been received to the church on profession of their faith, and five by letter from other churches. One has been excommunicated. Of the two who were baptized, one, Abdool, a Mussulman lad of 15 years, after a few months became very unsatisfactory in his conduct, and finally left us suddenly. We have as yet no tidings from him. The other has given us greater satisfaction. He was formerly a Mussulman Kaji, or professional teacher of the Koran. He first came to me in January last to make inquiries about the Christian religion. He had previously heard the Gospel preached in Northern India, where he had spent many years. He made rapid advances in knowledge, and was received to the church in April last, being baptized by Bro Winsor at the request of the pastor.

From that time he has suffered a great deal of persecution. Being cut off from his former means of support he endeavored to gain a little something by selling fruit in the bazar. He was there set upon by a Mussulman mob and robbed of his fruit and his small pittance of money. He was abused, and missiles were thrown at him as he passed through the streets. He was the owner of some property in a village thirty miles from Satara, but his relatives endeavored to seize upon his possessions. His house was pulled down, and the timbers carried away and sold. When he went out to his village, he was himself beaten, and two pieces of his land have been taken possession of by others. He has appealed to Government for protection and redress, and we hope that he will soon have justice awarded to him.

The pastor of this church, Rev Vitholraw Makasoare, has been obliged to take leave of absence for several months. By the death of an older brother at Wambori, near Ahmednuggur, in April last, the homestead and possessions of the family fell to him, and a large number of children became more or less dependent upon him. He was able at that time to place a faithful man in charge of his affairs, and he returned to his duties at Satara. But the famine was very severe in that district, and the man left in charge, together with his son, both died in one day. Pastor Vitholraw was therefore obliged to go again to Wambori, and he is still absent from us. His absence has been sadly felt by the church and community, and we trust that he will be permitted to return to us soon.

7. Touring.— In Feb. last, accompanied by two of my helpers, I made a hasty tour of fifteen days through the Koina valley. The Koina river takes its rise near the "Dhobie's Waterfall", at Mahableshwar, and flows southward for about fifty miles between two parallel ranges of mountains. It then turns to the eastward and continues its flow in that general direction for thirty-three miles, to Karad, where it empties into the Krishna. At the point where the river turns eastward is the village of Helwank, which owes its importance to its position rather than to its size, and thirteen miles farther eastward is the larger village of Patun which is a Talooka town. From Karad to Helwank is a Government road over which a large amount of traffic passes between this part of the Deccan and the sea-port of Chiploon. From Helwank northward there is no road whatever, and the rough footpath was in many places very difficult of passage even for a pony, while our tents and all our baggage had to be carried on the heads of men. From Patun

as a starting-point we went slowly up the valley, advancing a few miles each day, and preaching in the villages as we passed, and at our camping places in the evening and morning. The story of Christ was literally a new story to the people. So far as I could learn no missionary, foreign or native had ever been through the valley before. In several villages we found the people assembled and waiting for us when we arrived, they having heard of our approach and the object of our coming. Many listened with eagerness to our message, and it made our hearts ache to think that they would be left again with no one to tell them of the truth.

[illegible]

"We mentally resolved that, if it should be possible, to tell them again of the truth

we would send them some one." "With this end in view I requested of the Mission the loan, for six months, of a touring catechist, who was formerly under my charge in the Ahmednuggur Districts. He has now, in December, just arrived on the ground, and it is expected that he will tour up and down the valley until June, when the rains, usually heavy in this region, will effectually stop, for a season, all further effort in this direction.

"In the mean time, about the first of Dec. I came with my family and assistants, to Patun, where we are still living in tents. We regard this as the "Key" to the Koina valley, and we have had excellent opportunities for labor. Nearly every day we have from three to six audiences, some of which are large and deeply interesting. There is a large camping ground here, where carts going to and from Chiploon stop for a day or a night. The amount of traffic which passes is truly astonishing. We are told, that in the height of the season, from 600 to 1000 carts pass daily, and of these some hundreds stop at Patun. We find that the cartmen come from a wide region between Satara and Kolapur, and they generally tell us that they have never heard the Gospel before. Thus we are scattering the seed widely while, at the same time we are laboring directly for the resident population. Our Magic Lantern exhibition has been attended by 600 or more people in a single evening, and the Kirtan by three-fourths as many. We have a regular service on the Sabbath at the tent, after which a discussion has been allowed. Some of these discussions have been very interesting, but it is often difficult to confine a Hindu disputant to sufficiently narrow limits to make a discussion profitable for the development of truth."

Street Preaching. — Our preaching in the streets ~~of~~ at Satara has been kept up very much in the same manner as was described in my report of last year. Our audiences have been somewhat smaller than they were last year, but we still regard this as an important means of making known the truth. It is casting our "bread upon the waters," but we feel sure that it will be found again, even though it be "after many days." With the exception of the Kaji, mentioned above, who first became acquainted with us through our street-preaching, we have no cases of remarkable or special interest in connection with it during the past year, but we nevertheless believe that by means of it the truth is being widely disseminated.

// "Some native preachers, while on a tour fifteen or twenty miles from Satara, found several persons who had heard our preaching in the Satara streets, and who listened to them with greater interest in consequence.

An incident of like significance has occurred here at Patan. Mrs Bruce was speaking to a company of women in the house of a native of high standing, and after finishing her remarks and singing several hymns she arose to go. Some one from the company then called out, "There is one hymn you have not sung." "What hymn?" said she turning back again. "The Lord's Hymn," was the reply. Much puzzled to know what was meant, she mentioned several hymns which she had previously sung here at Patan, but it was none of these. She then asked "Is it 'Where have ye laid my Lord?'" "Yes," said they, "That's it. That's it." "But where have you heard that hymn?" "We have heard you sing it on Wednesday street, in Satara." She then sang the hymn, "Mary's Lamentation," which was listened to by all the company with greatly increased interest, because some of their number had heard it before in Satara.

The Sunday School. Our Sunday school has greatly increased in numbers and interest during the last six months. Those attending are mostly from the city, Hindoos and Musselmen. In order to increase the attendance and induce some degree of regularity, I subscribed, with the help of a Sunday School Aid Society in New York, for one hundred copies of the Children's Supplement to the Dnyanodaya, for free distribution. By this means the number soon began to increase until the attendance was more than doubled. The greatest increase was among the boys of from eight to thirteen years of age, and as our teachers are few these were all turned over to one teacher, whose loud voice and interesting style of teaching were fully equal to the emergency. He has often had seventy-five boys in his class, and on one occasion there were ninety-seven. The whole attendance has varied from 100 to 150, with an average for three months of about 115. We have used the International series of Sunday School Lessons.

Literary Labors. — My literary labors during the greater part of the year have been mostly confined to the completion of a work, both in English and Marathi, on "Anatomy, Human and Comparative." The Marathi version was completed in November, and a copy, ready for the press, was at once placed in the hands of the Director of Public Instruction for examination. The English version has been printed and published at the "Columbian Press" Satara. It contains 278 pages, Demy Octavo, and is illustrated by more than two hundred finely engraved "cuts."

The Kirtan. — We find the Kirtan and Magic Lantern very useful in our evangelistic work, both at Satara and in the villages. They are an important help in gathering the people to listen to our message. We have had several large gatherings here at Patun, one at a Lantern exhibition numbering, as we estimated, at least six hundred, and another, at a Kirtan, five hundred or more. Many are thus brought to hear the truth who could not be reached by any ordinary means.

A series of Kirtans was held in Satara during a portion of the months of Feb. and March. Two were given each week, and although the attendance was less than it was in the previous year, yet there were many apparently interested listeners, who were present night after night.

"The "Columbian Press." The "Columbian Press, This although only a small amateur hand press, brought out for the purpose of furnishing employment and amusement for my children, has been used in many ways for the interests of our Mission work. Its principal work has been the printing of the English version of my "Anatomy, Human and Comparative," but it has also sent out various little Scripture cards, and leaflets, to do their silent work among the people. A series of Sunday School Verse Cards has been projected, for which there seems to be a considerable demand."

Rec'd Feb. 15, 1878

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Annual Report of the Satara Station.
1879.

1. The Satara Church. - The following extracts are taken from the report of the Pastor, Rev. Vithalraw Makassare.

"I regret to say that we have not this year seen as much fruit as we would like, but we do not weary, assured that in due season the Lord will give the fruit of our labors. With the exception of the Sabbath day I usually go daily to preach with the Missionary or some of the native brethren; I conduct the Sabbath afternoon preaching service and the Monday prayer meeting with the occasional help of the brethren; I also have a class in the Sunday School, and visit the houses of the Christians for conference and prayer. During a large portion of the year I have with others visited the jail on the Sabbath to preach to the prisoners.

From fifty to sixty persons usually attend the service on Sabbath afternoon. The Sunday School in the morning has been very prosperous. A teacher's meeting is held on Thursday evening at which Saheb explains the lesson and teaches us new hymns &c.

There are three day schools in connection with our church, two in the city and one in a neighboring village. The teachers seem to be faithful in their work. Madam Saheb goes daily into one of the schools to assist the pupils and teach them to sing. She also takes some of the Christian women and goes into the city to talk to the women, and once a week she goes to some other village. The weekly prayer meeting for the women is conducted by her, and also the "Mother's meeting" once a month, at which some refreshments are distributed among the children. The children in the Station School are also taught sewing and fancy work.

Four children have been baptized during the year, five persons have taken letters of dismission and joined other churches, and five persons have joined this church by letter. Three baptized children have been received to the church on profession of their faith, and one person who had been excommunicated has been restored. The members of the church are careful to keep the Sabbath, and they observe family prayers as well as public worship. One young man has been married during the year. We have reason to thank God that no one of our number has died this year, and no one has backslidden and fallen into sin. The state of the church is very good. All this is in answer to the prayers of God's people."

2 The Sunday School. - Our Sunday School has been continued through the year very much in the same manner as has been previously reported. The attendance has increased and during the Monsoon we had quite as many as we were able to accommodate. The average attendance for the entire year has been 144, while during the three months of July to Sept. the average was 166. The largest number present on any one Sabbath was 235. The great majority of the pupils are unconnected with our Christian community and our only influence over them is through the Sunday School. Both Hindoos and Mohammedans attend, and listen to the truth together. The class of boys from six to

twelve years of age, who come in from the bazar, averages about sixty in number, and on several Sabbaths has numbered 110. Many in this class attend with some degree of regularity, but the majority are so changing that it is impossible to keep any record of individual names. It is a strangely interesting sight to see a hundred native boys, of various castes and conditions, some in costumes which indicate position and wealth, some in ordinary dress, and some in almost entire undress, sitting upon the bare floor side by side and listening to the Gospel truth Sabbath after Sabbath. Though we labor under the disadvantage of an irregular, or rather a changing audience, yet we feel very hopeful that some of the seed sown in these young minds may sometime bring forth fruit to the salvation of souls.

We use the international series of lessons, and almost every Sabbath some Scripture verse cards, or copies of the illustrated Supplement to the Dnyanodaya, are distributed among those who are able to read.

3 Out Stations:— For more than a year past we have been making an effort to station native assistants at some of the villages outside of Satara. It has seemed to be a necessity that this should be done for the growth of the church, and the prosperity of the work. But it has been very difficult to find suitable places where we could secure house accommodations for our helpers without incurring the great expense of building new houses for them. We wished to avoid this expenditure if possible. In one village twelve miles away we were invited to establish a school. One of the principal men of the village offered to furnish a house for the teacher, and also a place for the school. I visited the place and found everything promising well, but when I ~~visited~~ sent the teacher there to live, there happened to be present some opposers from abroad, who easily persuaded the people not to defile themselves by receiving the Christian teacher, or by sending their children to his school. As a consequence the owner of the house that had been promised declined to

give it, and there was nothing for the teacher to do but to return to Satara.

A few months later we secured a comfortable house at Degaw, six miles from Satara, and for the last six months a teacher and his wife have been living there. By constant contact with the people, teaching their children in the day-time, and reading and explaining the Scriptures every evening, we feel that he is doing a good work, and we hope to see much fruit of his labors. We spent a week in tents at Degaw in November, and endeavored as much as possible to strengthen the hands of the teacher in his work.

As a second place for the establishment of an outstation our attention was turned to Medha, situated on the road from Satara to Mahableshwar, fourteen miles from Satara. It is the principal village in the valley of the Vena river, and from that place a bridle-path crosses over the high range of mountains into the valley of the Koina. It is therefore the natural center of a large region which is thickly dotted with smaller villages and hamlets. A visit of six days at Medha confirmed my opinion that it was a most desirable place for an outstation, and we endeavored to secure the necessary house accommodations. At first every avenue seemed closed against us, and it was not until we were about leaving the place that the way opened before us. By an unexpected providence we were enabled to arrange for two small houses, one for a catechist and one for a teacher, and we hope ere long to send two men thither to be living witnesses of God's love to sinful man.

4 Touring.— During the months of January and February I made a tour of nineteen days, accompanied by my family and native assistants. Our principal visit was at Karad, a large place 30 miles south of Satara, where we remained ten days. We met with a more cordial reception than we anticipated and found abundant opportunity to make known the truth. A Magic Lantern exhibition was given on Saturday evening, and during the following week six kirtans

were given to interested audiences. Services were held at the camp on the two Sabbaths; and after the services friendly discussions were held with those who expressed their objections to our doctrines. A good deal of infidelity, and even atheism, was brought out in these discussions with educated Government clerks; but there were many of more humble pretensions who listened with such attention that it was a pleasure to deliver unto them the message of salvation.

Incidents are of frequent occurrence which show us that our preaching in the villages and by the wayside is not wholly in vain. Although we are not permitted to gather in the harvests as we could wish, yet we are sure that the seed of the word, under the fostering influences of the Spirit, only needs sufficient time to spring up and bring forth its fruit. Many who have heard the word once are ever after more kindly disposed towards us, and are more eager to hear a second time. Some of our helpers, while preaching in a village a few days ago, observed a man who was listening so earnestly that they asked him who he was, and whether he had ever heard the Gospel before. "Yes!" he replied, "I heard it at Patun two years ago." At that time we were in camp at Patun, 36 miles away, and preached to large numbers of cartmen from all the region around.

Some time ago a young Mussulman came to our door and asked for a certain book. While the book was being brought he expressed a wish to converse on religious subjects. He was from Rahimatpur, 17 miles away, where we were encamped one year ago. He had been thinking of what he heard at that time, and as he had come to spend a few days at Satara he wished to learn more of the truth. He came frequently to the bungalow and to the houses of the native assistants during his stay, and when he left he purchased five or six books to enable him to continue his investigations. Thus the Lord gives us some tokens of his approval, to encourage us, lest we should become weary and faint by the way. But in all this region it is still emphatically the time of seed-sowing. We go forth to preach the word in faith in him who has said that his word shall not return to him void. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

5 *Jail-work.* — During the greater part of the year regular work has been carried on among the prisoners in the jail. Mrs. Bruce visited the women once a week, and usually two of our helpers went in on the Sabbath to preach to the men. We have reason to believe that there were some in both departments who appreciated these efforts, and were glad of the opportunity to hear the truth. But owing to the change of Superintendents this work was stopped in November, and no one is now allowed to enter for the purpose of preaching the Gospel. Among the prisoners there is one man who for some time had been asking for baptism. We waited in order to test the genuineness of his faith. It is a great grief to him that he cannot now hear the word and receive baptism. He has two or three years more to stay

in jail, and he says, "Who knows whether I shall live to get out and receive baptism?" But we must leave him in the hands of him who knows the heart, and who is able to baptize him "with the Holy Ghost, and with fire."

6 The Columbian Press. – The Columbian Press has proved to be so useful in our work that a second press and considerable new material have been added to our establishment. At the same time native servants have been taught to work the presses, so that with less of personal supervision far greater results can be accomplished. An edition of "Letters from India," in English, was commenced in 1878 and completed during the past year. It consists for the most part of letters written to Sunday Schools in America, and makes an octavo volume of about 200 pages, with 54 illustrating. Almost the entire compositor's work was done by my own children.

The Marathi tracts entitled "The Faithful Dog," "Uncle Johnson," and "Conversation on Eating Meat," which were originally published by the Columbian Press, have been accepted by the Mission, and new editions of the first two have been published. The edition of 1000 copies of "The Faithful Dog," with colored borders, was printed on our little press. A four page illustrated tract entitled "Lazy Sam," in Marathi verse, specially designed for school children, was published, and the first edition of 800 copies was exhausted immediately, so that a second edition was printed within a month.

Special attention has been given to the wants of Indian Sunday Schools. The international lesson papers, in Marathi, have been printed for three years in succession, and a variety of Scripture verse cards has been produced. At the earnest request of some friends who used the former series of Sunday School cards another edition has been issued during the past year. The series was greatly enlarged and was published in sets, each set containing a sufficient number of cards for a school of 100 pupils for one entire year. There were 100 each of 52 simple verse cards, - of which one is to be given to each pupil present on each Sabbath, -

-75 each of eight picture cards, in two colors - one of which is to be given to each pupil who has received and committed to memory six of the smaller cards, - and 50 highly ornamented cards which are to be used as rewards for those who commit to memory the greatest number of verses during the year. Thus each set contains 5850 cards of 61 different kinds. Eight sets were prepared making in the aggregate 46,800 cards. Two-thirds of these are already gone, although it is less than a month since they were offered to the public.

Perhaps the most important work which the Columbian Press has done during the year is the publication of five two-page Marathi leaflets, in editions of 10000 each, or 50,000 in all. These have been prepared with great care by different individual, three of them being in response to an advertisement offering prizes for the best. They are designed for gratuitous and general distribution, and large numbers of them have been scattered abroad in all parts of our Mission field. The Publication Department of the Mission has made a grant of seven reams of paper, — about half the amount required for these leaflets, — which has been thankfully accepted; but with this exception the entire work of the Columbian Press has been conducted without any expense to the Mission.

7 The Distribution of Tracts. — There has been very little demand for Christian books in this district. People have been ready enough to ask for them, and to take them when offered gratuitously; but when told that they must buy them they have not generally been willing to pay the small price put upon them. Under these circumstances it was a question whether we should wait year after year for the people to come forward and buy our books, or whether it would not be better to attempt to cultivate in some measure a taste for Christian books by a gratuitous distribution of some inexpensive leaflets and tracts. We would not encourage the free distribution of books, or of the larger tracts; but it seemed advisable to circulate our two-page leaflets as extensively

as possible, as a means of spreading the knowledge of Gospel truth. We therefore took them with us to our preaching stands and after the preaching was over we distributed them among the people who were present. They were eagerly received, and there is no doubt but that some of them were carefully read. In this way large numbers were scattered abroad. But it seemed desirable that there should be some more systematic method introduced, and we therefore employed a young Christian man to canvas the city and leave a leaflet at every house. This work has been going on for four months. The whole city has been canvassed once, and the second canvas, with another leaflet, is nearly completed. There are nearly 5000 houses in the city, and about that number of leaflets is required for a single canvas. When there are no readers in a house the distributor often stops for a few moments and reads the tract to the people himself.

This method was adopted as an experiment, but the results have been such that we have been encouraged to continue it. It is true that our distributor has sometimes been treated with disrespect, and has been threatened with violence; but such opposers have thus far been restrained from actual violence, while on the other hand very many have received the tracts thankfully, and have spoken words of encouragement. As an evidence that some at least of these leaflets are read and pondered, a young man called on me a few days ago with a copy, on which several passages were marked, the meaning of which he wished me to explain. He said that many of his friends were reading them but that they were unable to understand some things that were stated in them. May the great Spirit of Truth enlighten the minds of these people that they may behold the Gospel in its simplicity, and accept the salvation which it offers to them.

Henry J. Bruce

Satara, Jan. 1st 1880.

Rec'd Feb. 13. 1880

1879

American Marathi Mission,

AHMEDNUGGUR, INDIA, Aug. 21, 1874.

Rev. N. G. CLARK, D.D.,
Foreign Secretary, A. B. C. F. M.

Dear Sir,

We desire to call your attention to the present reduced state of our Mission, and to lay before you a few facts, which show the urgent need of speedy reinforcement. And we do this in the hope that you may thus be better able to secure the help which we need, and which we know you would gladly send us.

1. With our present force, (seven Missionaries, their wives, and two other female assistant Missionaries,) we occupy four important central Stations, surrounding which are large rural districts with numerous out-stations where the work is carried on by native agents, under the direction of the Missionaries. The growing work in these districts, which have been long under our care, has recently made such demands upon our time and strength as to leave little room for other labours. But there are comparatively new regions beyond these, in some of which evangelistic work has been begun with very great promise. And it is our earnest wish to open new Missionary Stations, and occupy these out-lying districts more fully; but this we cannot do without reinforcements from home.

2. The central Stations now occupied by us are Bombay, Ahmednuggur, Satara, and Sholapur. Messrs. Harding and Park, and Miss Norris, are at Bombay. It would be well, did it seem at all possible, to increase our force at this point, especially with reference to labours in the country north and south of the city, lying between the mountains and the sea. But this, however desirable, we do not urge at present, feeling that the strengthening of our Missionary force at other stations is indispensable to any proper conduct of our enlarging work.

3. At Ahmednuggur are Messrs. Fairbank and Bissell, and Miss Ashley. The two brethren are in charge of districts in which it was once the wish of the Mission to employ at least six Missionaries. Nearly all of our native Christian population, 18 of our 22 native Churches, and the larger part of our native agents are found in the Ahmednuggur districts. Mr. Fairbank estimates that it takes one third of his working time simply to superintend his native helpers. So numerous are the duties connected with the care of the Churches, Schools, and Native agents, that in some directions large and inviting fields not far from the city are left unworked, almost unentered, for want of labourers. The native pastors are showing themselves valuable workmen, and do much to supplement the labours of the Missionaries. But even thus, Ahmednuggur needs another missionary for the effectual working of the district.

In the above remarks we have said nothing of the Theological class which should now be made a permanent part of our operations, and needs the undivided strength of one man for its instruction. The necessity of this is felt more and more every year as our work advances. Men 'thoroughly furnished' with Scripture truth are wanted as evangelists with the Missionary on his tours, and to follow up the work after he has left. And when little bands of Christians are gathered in new localities, 'faithful men who shall be able to teach others also' are needed to watch over and nurture these infant Churches. We must remember also that our preachers now encounter not only the gross errors of Pantheism and idolatry, but the subtler sophistries of Deism and infidelity which the Western World has bequeathed to India. Only one Theological class of six has been taken through a course of study in the last eight years. If possible another class should be assembled from our best young men in the coming year; and that one of the senior Missionaries may be able to take charge of it, a second man should be sent to Ahmednuggur to relieve him from other Station duties.

4. Satara is in the centre of an extensive and thickly settled field. The two Missionaries, Mr. Winsor at Satara, and Mr. Wells at Bhuinj, 16 miles north of the city, at present divide the work between them. The tours of the brethren bring to light the fact that large parts of this district are still new ground to the Missionary. The numerous large towns and villages crowded along the banks of the rivers flowing through it invite the Missionary to come and preach to them the word of life. But with our present force it is impossible to accept the invitation save to a small extent. The whole year would not suffice for a single visit to each village. And what could we hope from one visit a year?

Looking east from Satara, in the direction of Sholapur—a little more than 100 miles distant—we see a region seldom traversed by preachers, except in the parts nearest the two Mission Stations named. This destitute field demands our attention; but how can we visit these distant regions with hardly men enough to work the central Stations? Satara calls for several more Missionaries; we must ask for at least one.

5. Sholapur, next to Bombay, is the largest of the cities occupied by our Mission, and the one most recently taken up. For the efficient working of this district, three men are needed; but Mr. Atkinson is now here alone. Situated near the line separating the Marathi from the Canarese country, and containing in itself a large Canarese population, it would be well that one of the Sholapur Missionaries should learn the Canarese, and devote himself chiefly to labours in that language.

This station is also near the large Musalman State of the central Deccan, commonly known as the *Mogalai*, or Nizam's Dominions. But little Missionary work has been attempted in the southern part of this territory. Yet here also 'the fields are white to the harvest.' In one district of the Mogalai, interest in Christianity has already appeared, and several baptisms have taken place. In another part of the Sholapur field a work of much interest and promise has been begun, resulting in the founding of a Church of some 20 members. Of other parts of the wide region accessible from Sholapur, we must repeat what we have said of the other Stations,—a densely populated region—large towns unreached—numerous villages never visited—wide moral wastes uncultivated,—because the labourers are not sufficient for more than a mere beginning of the work which waits to be done. In March of the present year, one of the two Missionaries then at Sholapur was transferred to Bombay, to take charge of another branch of Missionary work. If affords a striking illustration of our weakened state, that no better arrangement could be made for the district thus vacated, than that he should retain charge of it while residing in Bombay, (distant some 250 miles,) and superintend the work of the native agents as best he could through the Post Office. We await reinforcements from home to enable us to make better provision for this, as for other fields.

6. We have thus shown that three of the Stations now occupied are in pressing want of more Missionaries. We have only alluded to our desire to occupy a new Station. Until our work in the occupied districts is in some good degree provided for, we regard the opening of new Stations as out of the question. This subject was considered three years ago, when our Mission numbered ten men, and it was then decided that we could not occupy the new Station without neglecting our work in fields already cultivated; within four months from that time, three of our number, on account of failing health, had left for America; and no accessions have since been received. But the extension of our work into the unevangelized regions around us we feel is an imperative duty, which we may not decline; and we ask you to help us meet this obligation.

About 100 miles north of Sholapur and more than that distance east of Ahmednuggur, in the Mogalai, lies the large town of *Amba*, known by the English as *Mominabad*. It was recently visited by one of our number on a tour, and is regarded as in many respects a most eligible place for a new station. Not to mention all the considerations which lead to this conclusion, we will simply state that it is the centre of a large region where no Missionary work has yet been attempted, many important towns around are easily accessible from it, and the new interest referred to above as springing up in the Mogalai is also in the vicinity of Amba. There are other important places on the borders of the occupied districts, and not so distant from the central Stations as Amba, which would also be inviting fields to new Missionaries, and some of them might possibly be preferable to Amba. This question can be decided when we are ready to occupy them.

7. We think, therefore, that the exigencies of our work demand a speedy reinforcement of at least six men; namely, one each for Satara and Sholapur, two for Ahmednuggur, and two to commence work at a new Station. Of the last two, one might well be a missionary physician, and we are glad to hear that one is already under appointment to this Mission. If we dared hope they could be obtained, we should ask for more than six men. But we have taken the smallest number we can possibly ask with any due regard to the claims of the work committed to us by the Board and by our Master. We doubt not the Prudential Committee and the Churches at home wish us to press forward with the Gospel into these new districts around us,—'And this will we do, if God permit.' But if the help we have asked for is not sent, we cannot undertake it, and even in the occupied districts, the work will be seriously retarded. It should also be borne in mind that one of the senior Missionaries may soon find it necessary to return to America—probably before the new reinforcements have learnt the language, and are ready for active labours;—in that case another man will be needed to take his place. In the number mentioned, however, we include the two men now under appointment to our Mission, and one now in America, who hopes to rejoin us next year.

8. We have said nothing—though much might be said—of the peculiar state of India at present, calling for special efforts on its behalf. Those who have watched the course of events here the last quarter of a century will understand the allusion. A revolution is in progress among these mixed races. As light breaks in and the darkness recedes, the Hindu mind awakes to its true condition. Now

is the critical time—the transition period. Shall the transition be from gross Polytheism to a barren Deism and blank Atheism? Or shall it be into light and truth, the liberty wherewith Christ makes free? The people are beginning to tire of the husks of idolatry on which a hundred generations have been starving, and would fain turn to something better, but they know not the way. They need guides to take them by the hand and say, 'Yonder is your Father's house.' Great opportunities are before the Church of Christ. Shall we on our part improve them? Shall we go forward and occupy these inviting fields in the name of our Master? We cannot believe that the Churches we represent are unable or unwilling to sustain us. But we fear they do not realize the magnitude or urgency of the work. Would that we could set it before them clearly, that of the 12 or 13 millions of people in the Marathi country, at least 4,000,000 have no means of knowing Christ but those which we offer them. A population equal to one tenth of that of the whole United States are looking to the Churches which support the American Board for the Gospel of life and salvation! And we are *seven men*, with a band of a hundred native helpers of all grades, to carry it to them! If we could preach to 5000 daily, it would take more than two years to deliver the message once to them all.

Should we not ask for help?

We pray the Lord of the harvest that He would send forth labourers into this harvest. But as the Lord works through His people, we lay these facts before them, and pray that He would move their hearts to offer, and the Prudential Committee to send, the reinforcements we so much need.

Yours in the bonds of the Gospel,

L. BISSELL,

C. W. PARK,

Committee of the American Marathi Mission.

P.S.—In order to make the situation of our Stations a little plainer, allow us to state, that Ahmednuggur is about 120 miles east of Bombay; Sholapur is some 130 miles south-east of Ahmednuggur, and 282 miles distant from Bombay, by rail; Satara is 120 miles south-east of Bombay. Ahmednuggur and Satara are not on the line of rail.

Protest against the intrusion of the S. P. G. Missionaries at Ahmednuggur. [Extract from the annual Report about to be issued.]

"We are sorry to notice one incident connected with our work at Ahmednuggur which may seriously affect its progress. This is the recent action of Bishop Douglass, of Bombay, in sending missionaries of the S. P. G. Society* to commence operations there. For 40 years the American Missionaries have labored at this station & in the surrounding districts, & by the blessing of God seventeen churches have been organized there, containing now about five hundred communicants. The church in the city of Ahmednuggur numbers nearly two hundred.

"By that Christ-taught comity which prevails among the Missionary Societies of different denominations, others have forborne to enter this field, already occupied by us, & have turned their attention to some other of the numerous cities & districts now open to the gospel, & of which there are many in India still untrodden by the foot of the missionary. Thus our relations with other Societies have continued to be of the most fraternal nature.

"In 1871, however, Bishop Douglass sent a native catechist & teacher to commence operations at Ahmednuggur, & now [Jan. 1873.] a missionary is stationed there to prosecute the work of the Society. The policy of intruding into the mission fields of other Societies has been prominently before the christian public for years, & its objectionable features have been pointed out. It is a marvel to us that any one can persist in this policy after such a full exposure of the evils attending it. One fact in connection with the intrusion at Ahmednuggur will show the reckless manner in which such measures are pushed.

"The catechist selected for this station was one who, less than four years before, was dismissed from the service of our Mission, & excommunicated from the church, for unchristian conduct. He was afterwards restored to the communion of the church in Bombay. He then applied to the Bishop for employment, & was sent to Ahmednuggur on double the pay he had formerly received from us, & more than double the allowance to catechists of equal ability & education now employed by us in that district. - Such a fact needs no comment. Its demoralizing tendency is obvious to every one.

"At the recent conference in Allahabad, over a hundred missionaries, from all parts of India, representatives of twenty different Societies, & including some of the most able & venerable members of the Church Missionary Society, passed the following Resolution:—

"The Conference desires to put on record their sense of the grave importance of the principle of the mutual non-interference of missionary societies. They are of opinion, that with certain well recognized exceptions, such as the large centres of population, it is expedient that the agents of different missionary societies should occupy different fields of labor. Without calling in question the right of every missionary to exercise his ministry wherever God may give him opportunity, it is their solemn conviction that the progress of the gospel in a heathen land can only be retarded by the missionaries of one ~~society~~ communion receiving the converts of another church, who are as yet imperfectly acquainted with divine truth, & unable to enter intelligently into questions which separate the minor sections of Christendom—especially those who are under discipline".*

"This is in full accord with the recognized principles of comity throughout the evangelical Christian world. It is to secure the peace & welfare of the weak disciples of Him who said, "blessed are the peace-makers", that we deprecate the entering of this field by another society. We have only the kindest personal feelings towards the excellent chaplain of the station, & the missionary, who have been directed to initiate this intrusion. We believe that, at heart, they would prefer to follow the rules of comity by which the relations of other Societies are adjusted. The graver responsibility rests with those who who "press earnest Christian men upon a course from which Christian courtesy instinctively shrinks.

"This protest may be set aside as of no account; But it will not be unheeded by Him who is "head over all things to the church"; at whose tribunal the church dignitary & the obscure believer will stand on the same footing before One who "is no respecter of persons", & who has bid us "follow the things which make for peace"!

of S. P. G. Missionaries
at Ahmednuggur.

Rec'd March 18, 1873.

a June 1E

(Missionary Herald.)

Copy.

"Ahmednagar 1 Jan 1879.

"Notes of Conference between American Missionaries and S.P.G.

"Present. The Bishop of Bombay, Revd. J. Taylor, T. Williams & B. Dudley; Revd. S. B. Fairbank D.D. L. Bissell D.D. & R. A. Hume -

"Occupation of Territory.

"I. A line to be drawn from Nagar to Khâre Karjunè, situate 10 miles N.W. of Nagar, thence due North to Rahuri, thence due West to the Nasik Collectorate. A line to be drawn S.E. from Nagar following Sina River - The S.P.G. undertakes to occupy no territory West & South of these lines within the Ahmednagar Collectorate.

"II. A line to be drawn from Nagar N of East to Matni, thence E of N. to Shevgaon, & thence N. to the Godavery. The American Mission undertakes to occupy no territory to S. & E. of this line, within the Nagar Collectorate as far as the Sina River.

"Rules for the Conduct of Mission Operations in districts where both Societies are at Work.

"I. That where either party has at least a school or a resident agent, & the other has neither & has no baptized persons there, the latter under-

" take to abstain from work in the place.

" II. Neither party shall be excluded from visiting any place where it has baptized persons, for the purpose of instructing those persons.

" III The ordained ministers of either party shall hold themselves bound not to baptize persons belonging to villages from which they are excluded by Rule No I. without first communicating personally with the agent in charge of the Village in question.

" The Committee of the American Marathi Mission in the Ahmednagar District, adopt for their own guidance in their relations with the S.P.G, the rules laid down by the Bombay Committee of the S.P.G. on 9th October 1878, relating to the employment of agents formerly employed by other Societies. (See next page*)

The above pledges are to be held binding on the Missionaries and Agents of either Society now at work in the Ahmednagar District, pending the action of the American Marathi Mission, and the Committee of the S.P.G."

(Signed) S. B. Fairbank. L. G. Bombay
L. Bissell B. Dulley
R. A. Hume J. Taylor
T. Williams.

+ Copy of the Rules laid down by the Bombay Committee S.P.G. respecting the employment of agents formerly employed by other Societies.

(Oct 9. 1878) "II. In view of the many & serious evils arising from the employment of Agents & Catechists dismissed from other Societies,

Resolved

"(a). That in future no agent be employed by this Committee who has been dismissed from other Societies as morally unworthy of employment.

"(b). That no agent be employed by this Society who has left another Society with however good character, until he has submitted to a period of 12 months' probation & satisfied the Committee of Examiners."

My dear Dr Clark, You will be interested to see the above. It is probably the best arrangement possible in the difficult circumstances in which the course of Bishop

Douglas & of late, specially Mr Taylor, has involved us. Had Mr Taylor been in Bishop Mylne's (="Louis George Bombay") place, this arrangement could not have been effected. But Mr Edwards has returned to his work here & Mr Taylor will go to Kolapur. –

This arrangement frees the districts that are being worked by Bro Bissell & Rev. A. Hume & their estimable wives, from S.P.G. interference – those worked by Br Ballantine & myself have been burnt over; but a new growth is starting that promises well.

Pastor Jayaram succumbed to the allurements of Mr Taylor & was confirmed by the Bishop. It was the expectation of Mr T. & of Jayaram that Mr T. would secure him a larger salary than his church gave him. But he will b. cut off that hope just as it was ready to burst into flower. Mr T. has systematically acted in a way to make our people restive under our ~~demands~~ efforts for school fees & church sustentation &c. But the Bishop told me he thought our plan better, & that they must vigorously push measures towards self support, just as the S.P.G. has in Tinnevelly, &c – So the rampant proselytism ~~from~~ of the S.P.G. has begun to diminish. The Rom. Cath. may now take it up. They seem to be more lively for a few days.

Missionaries of S. P. G. Soc'y
Ahmednagar, Jan. 1. 1879.
Rec'd Feb. 7.

The Kaji's story continued 1

Some time afterward on a Sunday the women (Christians) sat in Saguna's house and were reading, presently they said come let us go quick to the house (Church) else we shall be late. Saguna said you go forward. What have you to do with me. I will not go with you such a set of low caste people. Hearing this no one of the woman spoke. But afterwards Rathabai Vithalrao's wife said you constantly speak very improperly to us this is not right, but as you are the wife of Kassambhai we maintain respect therefore you the more use to us improper language. Upon this, words increased they began to abuse each other and to strike each other & much confusion ensued. & from that time they never spoke with each other and to this time do no go to each other's house for meetings. This is the manner of Saguna's doing. At one time Saguna had been saying evil things to Jaibai & Radha about Tuccakaram. This came to his ears, he went & complained to Kassim about it. But Saguna K's wife denied & there was a great disturbance. after this Tukaram & his wife, Vithalrao & Radhabai never seemed on friendly terms. When Vithalrao & his family went to Nuggar there was no exchange of friendly words. They did not even give the parting Salaams. So also was the case in reference to Tukaram where they went.

But Mr Bruce speaks much in the favor of Kassim & there is much confidence placed in him because he is an old servant, but who knows his hidden character. It may be known if people will take the trouble to look into it.

One day about Mr Minsor Saguna said he the dead carcass, he is wicked who gave that mule the work of a Missionary. He the dead carcass, his only work was to attend mules & do Sutar work. He the corrupt dead carcass now gets 700 or 800 Rs a month, that mule for doing nothing, & spending his time in luxury. To such a dead being neither Marathi nor preaching will come. but Bruce & Mrs Bruce are nice people. So after speaking in this way she said Kagi you go to Minsor sahib. Your God & Mr Minsor's are different from ours.

If you had come to our God then would Minsor sahib have come from Mahbleshwar to baptize you. Mr Bruce is smart & is a God man, & far seeing. she spoke many things in this way.

I said Saguna you profess tobe a good Christian & the wife of the Kamtee & say that we should not speak evil of each other, and then how will you thus speak evil ~~thus~~ about the sahib. Would you say so much in his presence.

she said I fear neither his father nor your uncle (a Marathi idiom & means for whom do I care) What do I eat of his, in what respect am I subject to him. after thus speaking I addressed her & in Scripture language admonished her but she was perverse as mule, & began to vociferate the more & I left her & went to my room.

Then cassim came in & she spoke loudly to him anything that came into her mind. Hearing her Cassim began to abuse me and would not hear me. I went to Mrs Bruce to tell her but Mr Bruce said Saguna is very good & so is Cassim & said to me you speak falsely. & I said they constantly without cause use me wrongfully. You must hear what Saguna & Cassim say then it will be well for you. Then I went to the house but after this they did not speak to me. But I went & stood before Cassim with folded hands & asked him to pardon me, but he would not speak to me freely. Then afterwards he said bow before my wife & put your head on her feet & ask pardon.

. I proceeded to do as he told me but she would not hear me, she refused & he, Cassim, laughed. & from that day Cassim did not instruct me any more in religious things. If I would ask him any thing about the Scriptures, he would not tell me. Saguna and Cassim would go to Mr Bruce & tell him things behind my back & Mrs Bruce would believe them.

One day a man Thomas whose wife is the sister of Dhanagi brought his wife to Cassimi's & there he met me. I did not know him but he struck me in the face & abused me & said I had given bad medicine this wife, but I did not know them. I went to Mr Bruce to tell him he asked whether Cassim was there I said yes. then he said Cassim will make things right. no one of the Christians helped me. One day as I was passing along on the road a large piece of iron was thrown at me but no one gave me help.

At another time a horse-shoer came upon me and struck me saying how is it, that you a good Kagi have become a Christian. Then three or four more attacked me, but no one helped me.

One day a dog stole Saguna's bread but they charged it on me.

At another time Saguna brought sweet potatoes & pea nuts & observed a Hindu fast. I said to her how is it that you being Christian observe an Hindu fast. You have left the Hindu religion, embraced the Christian &

here you are keeping Hindu fast, while your husband (Cassim) is a padri & preaches to the people & you keep Hindu fast in your house. What will be if the sahebs knows this. She speaking loudly replied. Have you become a Christians or have you come among us to see what we do. I said there is a show of a great faith and good talk on the part of yourself and Cassim. but what you do in the house I cannot understand (i.e. cannot reconcile) but you will find out what my husband is (the Marathi is you will find how able to outwit any one) Just like that rascal Abdul who would constantly come to our house go to Church on Sunday, where he would see how well the Mangs & Mahars were clothed, & how luxuriantly the sahebs lived & so for the sake of which they become Christians, & when they have found out by sad experience what Christianity is then run away as fast as they can go, so you will do. Mark me, you will have to go very quickly & Mr Bruce is equal to the emergency, he is secretive, not like Mr Winsor who speaks out. No Missionary will be like Mr Bruce & my husband/ is sharp in the Christian religion. Therefore he pleases Mr Bruce & Mr Bruce believes *him*. Although any Christian Mahar or Mang say anything against

Cassim Mr Bruce will not believe them so he brought my husband from Naggar. and without my husband nothing is done. He is sharp and all the Missionaries like him. My husband can get 500 Rs outside the Mission but for Mrs Bruce's sake he does not take it. But if Mr Bruce will give him a discharge he is willing to go now. We look for a discharge but Mr Bruce will not give it. He can read & write, compose sing, buy with his own money musical instruments - knows Scripture stories & performs the Kirtan. So he is believed on by all & respected, & Mr Bruce has said to my husband fifty times you are the glory of my Christians. So Mr Bruce gives him 50 Rupees. There are the pastor & the preacher Vithalrao & Tukaram and many at Naggar but none so sharp as he (i.e. Cassim) and none gets as good pay as he. These wretches of Christians, the Mahars, Mangs, Isambhars, Dhobees, the Tanners, Bhungees &c become Christians simply for the sake of their stomachs & for pay. But the sahebs are shrewd & give to each what he is worth, but the poor wretches having left their caste and families repent it. They do not understand that God is everywhere & that God created all. This Christian Religion is but of a few years half a century or so and people look for salvation in it. For the past thousands of years who will save those who have come into existence & gone. There are many in every place in the world who will save them & how will they be saved. This I do not know. Well let it be as it may. althoug I have come into the religion I am no loser. When I was at my fathers house my parents were beggars. They had me married & my husband was a poor & a stupid fellow. I could not get clothes to wear, as fortune would have it I had neither ease nor Comfort at his house, but vexation. but as my fate was fixed so it. so let it be. But here by fortune I have found a good husband. whatever I say he does and in every respect he gives me happiness. He does just as I tell him, nothing beyond. I have all I want. I have lugadees of Rs 15 in value, Isolias with gold border. Food & clothes I have plenty. I am well off by coming into the Christian Religion but whether in the future salvation will be or not God knows. I shall be as well off as the rest of mankind as it will be with them so it will be with me.

But in this miserable Religion (the Christian) the condition of the Sahebs is very nice still one thing is very bad that is they do not allow us to wear ornaments. We may eat & drink, put on fine clothes but not put on ornaments. So much is very bad in the Religion.

But nevertheless some of the Christian women in secret, when they can get out of the sight of the sahebs, but if the sahebs happen to see them they are very angry. Among us most of the Christians are very poor, being Mahars & Mangs they have no more than enough to eat. So how can they get many ornaments, but as my luck is my husband has given me ornaments to the value of one or two thousand rupees which I have today but the saheb does not know it. If Mrs Bruce should see them I should lose them and would make my husband's pay less. So for the most part I never wear them. My husband strongly commands me not to put my ornaments on either in the day or night when Mrs Bruce might see them.

But Jaibai says to me you wear them sometimes, and shut the outer door & I will watch & tell you when the cart of Mrs Bruce is in sight, & if it should happen to come I will run & tell you. Then you can quickly take off your ornaments. Wrap them up in old cloth & then you can meet Mrs Bruce & after she has gone you can put them on again. When Mrs Bruce has gone to Mahableshwar or Pattan

continued

Kaji's story continued

you can put them on for two or three months and go about where you like till she returns. You need not go often to Church and as Jaibai said so Saguna did. If the women call upon her to have meeting she would furnish some pretext & say I am not well. My wife (i.e. the Kaji's wife) would return from the women's meetings at Mrs Bruce's & would tell me that all the women would laugh in secret at the reading of Saguna & would ridicule Mrs Bruce as they walked on the way from the meeting talking of her prayers & but before her face would speak nice words. And my wife would say I can not understand what such kind of things mean. I shall not go with such women as these are. Here these are Christians of long standing but their faith is good for nothing. She would say I am ashamed of these women. They laugh at me when they see my poor condition, & "would say it was not befitting that your husband a well to do Kaji, an old man, should come among Mahars & 'Mangs.

My wife would constantly tell me that the women say you ought to have well considered before accepting the Christian Religion & that you will have much trouble. I went to Mr Bruce & told him & I asked him to let me have another house, because of the darkness & the vermin & the filth that infest the one I have. all the children make filth near the door and dirty water from the bath room is thrown down and thus the smell in the house is horrid. also at first Cassim would instruct me but now he does not, and I have no books to read. Now what shall I do. I accepted this religion but they do not instruct me. If I get a book from any other person I cannot read it in that dark room and without any cause I am subject to ill-treatment so much so that I can not tell it.

Both Saguna and Jai say to my wife what good will you get by having accepted this religion & the Christians both men & women would say to her has your husband lost his senses. Forsaking all your own what will you obtain in this religion (the Christian) That there is present. salvation who has seen you are subject to persecution both from the christians & from the world In this way would the christian people talk to me day by day. On this account the belief of my wife becomes less. If then you will give me another house both my wife and myself shall be more contented.

Mr Bruce at once said Cassim and Sagunna are very good and they love you very much. you should remain there and not talk in this way

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way. (The Kaji writes) बरें देवाची मर्जी. i.e. well as God will.

Now see what follows. One day after Sagunna had put on her ornaments she was sitting in the back part of the house. On a sudden Mrs Bruce came and the children gave notice to Sagunna whereupon she said, say that Sagunna has gone out. But Mrs Bruce came into the front part of the house, sat for some time, to wait for Saguna and finally went away saying give my salams to Sagunna. Mrs Bruce having gone Saguna came out of her retreat & began to laugh and said oh my! whence could that despicable woman have come so suddenly: But what is the odds. If the boy had not come & told me it would have been the worse for me what would have happened if she had seen all my ornaments, trinkets and the color on my forehead. Mr Bruce is himself & is equal to any mischief. But today the Lord shielded me (This of course is thoroughly Hindu). & said to Jai see now do not again give me such advice. Through your suggestions I put on all these things with great ease, never mind it has turned out well today. Jai said what do you fear Mr & Mrs Bruce for, have stolen from any one & put the things on. Why should they object to any one's putting

N.B. The sentences in brackets are added by the translator for explanation i.e. by R.W.

on their own ornaments and why forbid it. Do they pay your husband for doing nothing? He puts his eyes out with work. Then why do you fear so much. You should eat drink & wear & enjoy what God has given you. If not what is the use of money. Do we come into this existence many times: While life lasts, we should eat & drink & put on our own fine things for when death comes suddenly can we take these things with us. If you had on your person even a Massa of gold (= the 12th of a Rupee) it would be taken from you. What will go with you. Therefore eat drink & be joyful. If you cannot speak to Mrs Bruce I will for you & ask her whether there is anything in her religion or scriptures by which God forbids our enjoying these things. If you say I will speak to Mr Bruce even. Then Sagunna said neither do I fear him. But he will only be vexed for nothing (No-4) - & then Mrs Bruce will not like us as much as they do now & neither will they have as much confidence in my husband as they do now and they will be angry & then he would not make known what he would do. He is a very subtle & stubborn man. He would not speak out but would suddenly cut down pay & allowance. If he knew Cassim was worth two or three thousand Rupees he would not place so much confidence-

confidence in him nor give us so much pay. However shrewd the saheb may be still would he fully understand fully the native. If they see things with their eyes then they can do as they like about it. If behind their backs we make away with the elephant they would not know it (i-e. in secret they may act bad with impunity & not fear retribution). Yet if simply a leaf is taken before them the offender is punished. (i-e openly doing wrong they are in fear.) Do the sahebs know the feelings faith and conduct of the native Christians. Do they know what we do in our houses and how we conduct ourselves!

The poor saheb gives us our pay then we Christians speak very religiously before him but when we have come to our homes we indulge in eating and drinking & looking to our own interests at leisure but that any one has real faith in God I myself do not see. But after death what may be let it be (i-e. let the future be as it will).

In this manner would Saguna and Jaibai speak together night & day. Now from this kind of ~~faith~~ on the part of Saguna, so long a Christian, and the wife of the preacher Cassambhai & from such kind of conversation the saheb can judge whether

N.B. Please bear in mind that I add the sentences in brackets so as to make the sense of the original clear. R.M.

she has real faith or not. At one time Mr Bruce called Luxumon from Ahmednugger to go to Palan with him. He came to Satara and was to go to Palan. He went to see Kassim & Saguna. He was hungery and asked for bread. Saguna said there is none the children have eaten it. Then the old man Luxumon asked for water & began to drink it without food. Seeing this I took a piece of my bread & gave it to him. The poor man then drinking much water went to see other Christians. Then Saguna shut the door saying the blockhead came right at meal time. He would require a sheer or a sheer & a half of grain & what would a little bread & rice be to him. I have three or four wheaten cakes, & I have rice and plenty of condiments but I & the children have to eat. Jaibai, while there was rice & eatables I told a lie, let it be. What God will do that let Him do.

The Kagi showing kindness gave him bread but why should he give bread to a stranger in my house what do I lack in my house that he should compete with me. Jaibai set on our food & by & by make ready, for Luxumon, a half a sheer of bajaree bread, 1/2 sheer pulse, for he will dine in the evening.

but he did not come again to eat. He would call every day but would say although he was hungry that he had eaten. He would come to sit with me and would tell me, good things & would tell me things relating to Saggar and relating to the life of Cassim and Sagunna in that region and would say the outward talk of these Christians was very different from their inner life. He who has a dark face, is dark within as well as without (i-e of some men it is tobe said his inward life (motives) is as evil as his face is black) (This Luxumon said to Kaji). and do not go by the outward appearances or speech or doings of a man, but you must act on your own conviction and faith. I know Cassum & Saguna & the Christians here. So saying he left me to go to Patan, but went away hungry and none of the Christians helped him! That poor Christian left to go. 36 miles with little to eat.

The above represents fully the manner of Sagunna's life & conduct. but has Christ anywhere spoken or written that we should do so. I wish the saheb to look particularly to this.

Saguna would enjoin upon us not to buy anything on the Sabbath, but she would herself constantly buy things on Sabbath, such as peppers spices oil nuts &c. Having seen this many times I said to Saguna you tell me & others not to buy things from the Bazaar on Sunday but you yourself buy them. How is this. Upon my saying this she became very angry & spoke to me in very boisterous & improper language & said While you are remaining in a part of my house do you preach to me. If I get things from the Bazar on sunday do I myself go? I have my cook go, for the Christians themselves should not go. This is the Lord's command. But I replied all the Xtians buy things on the sly from the Bazar on Sunday. you say only to others do not do thus. How is this! that those who have been long Xtians & in the faith shd do so. Being very angry. she went to her husband immediately. She spoke whatever came to her mind, & said put this wretch (i.e. the Kagi) out of the house at once or I will not eat, immediately turn this Kagi out of this house. He, the wretch, has come to see how Xtians deport themselves, how they talk & how they walk. therefore put him far away then it will be well for us. The wretch simply looks at the conduct of the Xtians — & mine too & then preaches to me. She besought with much importunity that the Kagi shd be turned out. Then Kassam said to Saguna you tell him to go from your house at once, then it will be well. She then began to say to her husband if you dont tell him I will kill myself before you (this is a threat to bring down the wrath of God upon a person). Then I said Saguna what have I done that is bad, that you turn me from your house. If you wish to get things from the Bazaar on Sunday then you may do as you please. You would say that we should not buy things from the Bazaar on Sunday, therefore I undertook to speak to you as I did about it. I incidentally said you tell all not to buy on Sunday, so why do you do it.

Therefore for saying so much there is no ground for you to be so angry, but as you wish. I for my own part left home, and house and land, and kindred and caste and my religion to come into your religion thinking the true way was in your religion and believing in what you and Cassam said I with my wife came among you. and came into the shadow of the Lord. If now you thus do to me what will be my fate. Then Saguna said you go to your Winsor Saheb and ask him or go to Bruce Saheb, go, get out of my house. Then she went into my ~~house~~ room, and called the children and by their help threw all my things out of ~~they~~ house. I took hold of the children, then she struck me in the face. I bore with this and went out to the outside sitting-place and told Cassim that without any reason Saguna ~~beats~~ vexes me. Then Cassim said how is it that you being an old man vex her in turn and you who do not yet know the Bible, how do you preach to my wife. How is this? My wife is not foolish. She is smart and knows the Bible well. None of the Sahebs at Nuggar during the past 20 or 30 years ever doubted her competency in the knowledge of the Bible, but you doubt it. What does this mean. Thus he began to speak in the interests of his wife. Then I went to Mr Bruce's Bungalow and begged of him to give me another house, for I could not stay there. There was much vexation to me daily and much grumbling in reference to matters of religion. Therefore you should give me another house and I must go some where else. I am in much sorrow. I shall be pleased if I can obtain another house. Mr Bruce said do as Cassambhai tells you. I know nothing about it. I then left Mr Bruce and went to Mr Winsor, and requested him to give a house as I had much sorrow where I lived. There is no house that I can give you. you should tell Mr Bruce. So after he had so said I went to my house. Immediately Saguna said - Wherever you go - reiterating your story among the sahebs they will not believe you. What my husband determines that will be done. Whatever my husband tells the Missionaries they will believe that you may be sure of. If you remain in our religion you must prostrate yourself at our feet (submit to us) put your head upon our feet you must rub your nose upon the ground (i.e. a way to show penetence) & cry Tobá Tobá! alās! alās! for what I have done, and you must obey us, but you need not do as we do. Your may follow your own way, but you must act as we tell you. and must not say to us, why do you do thus & so. You need not mind how we and other Christians walk, you for your part

& must walk honestly & faithfully. Then I placed my head upon their feet. i.e. Kassami's & Sugana's. & folded my hands & so stand for four or five ~~moments~~ hours but they did not excuse me — I being weary sat down — I pressed his feet much, but no warmth came to them (i.e. his pity was not moved) But Sugana would jump as high as these palm trees (i.e. would not allow her feet to be touched, ~~meaning again~~] she was very angry.) & spoke very improperly to me. & if any one came in she did remain very quiet but when they had gone she did proceed as before — She did constantly be speaking about this one & that one, she is thus, and W~~she~~ is so,. This and that one is bad, wicked — but my husband & I are good. very good. I became tired of hearing her speak in this way so constantly night and day, and my faith began to grow into unbelief, & I cannot get another house from any one, what shall I do? Tell what God's will is. I must see. — One day Mrs Bruce came suddenly in the bullock-cart, with her book to go to speak, stopping the cart on the road she called "Sugana"! — Then immediately Sugana, under a false plea, covered herself with a spread & lay down as if asleep — Laibai went to the cart and said to Mrs Bruce that Sugana was not well, & has been very ill for two or three days. Then upon this, Mrs Bruce came in to the house & spoke to Sugana & she making believe, began to moan, & began to speak very slowly & in a very disconnected way. — Mrs Bruce went to her Bungalow to sent back by her man some tea-biscuit, also some medicine; seeing wh. Sugana began to laugh, to got up & put them into a box. Then said to Lai. if I had not feigned so much Mrs Bruce would not have sent me all this. Laibai replied, Mrs Bruce has much regard for you & for your husband, therefore she has given you so much tea-biscuit &c.

To whom else will she give (so many things.) these things to such extent – If other Christians fall sick these Sahibs will see them, but not do so much for them, Mrs Bruce will not show so much regard for any one else Who will give such so constantly? But the whole thing is a mere show for the Sahibs are very wicked & cunning as a jackal – Suguna would say to Laitari. – To any extent, I can write such things, as these, but I will not trouble the Sahib to read all. These people speak outwardly many nice things concerning Xtianity, but at their homes they study to deceive each other, slander each other, & ridicule each other, & tell lies – What happens within, the missionaries do not know. I have seen this life of Suguna for 9 mos. from 8th April 1877 to 28 Dec. 1877. I will now speak to the Sahib (i.e. Wilder Sahib) concerning Kassam. & may the Sahib specially notice this. The acc. of Kassam the preacher, concerning his pledging his promise to me, his subsequent breaking of it I now give solemnly & truthfully.

On the 8th of April 1877. I received baptism in the ch. & afterwards went to the house then Kassam & Suguna called me & my wife to the inner room, & said, since you have accepted this religion, you must tell the truth. I said, very well. after this Kassam asked me whether I had any money, I said I have at this time Rs 22. Then Kassam said you may use that, & when it is gone we will all help you & will request the Sahib to find you some work, do not have any anxiety. You have come to us & now we all will help you. If any one censures you, we all will break down such opposition, you may be sure that – now, you are truly our brother. and Saskena (i.e. his wife) is now our sister and Suguna is your sister, this you may be

ured of. Then walk in the true way of God
I said, very well, and then went into my dark
room, I wd bring from the Bazaar what I
needed & wd gladly eat my common bread, &
pray to God daily & wd read the Gospel of
Mathew every day. At 9 o'c the hour for sleeping, they wd
call me & my wife & read & pray & then we wd retire
for the night. In this way two months passed well.
Then during the next month they began to be indiffer-
ent. The first two months, ~~He~~ Kassambhai wd teach me earnestly
the book of the prophets. But after this time they
would some times pray & sometimes wd not. Then
I said, Well. Kassam. when I first came you wd
call me and my wife night & morning for
reading & prayer. but now you do not read, nor
teach me so earnestly as before. What is the meaning
of this! Kassam answered you can read &
pray now. & you can now read & pray in your
own room morning & nt, & after prayer sleep.
this I admonish you to do. I said very well.
As well as I, an ignorant man cd do. I prayed
read & retired. If at any time I cd not
understand portions of the Bible. I wd go
to Kassam. but he wd say. go to my boy
Daniel, & ask him. I wd go to him & some times
he cd ans. me well & sometimes he cd not.
Then I wd ask Kassam about this but he wd
not in any hearty way explain them to me. Altho
I did ask him 50 times he wd not tell me
but wd get angry. Then I ceased to go to him
for instruction. I had the gospel of Mathew
given to me, that I read as well as I cd.
& if there was any part. I cd not understand
I remained silent & no one explained it to
me. & if any Xtean bro. wd come to the house, I
wd ask him, but he wd say go to Kassambhai.

To whom else will she give (so many things,) these things to such extent – If other Christians fall sick these Sahibs will see them, but not do so much for them, Mrs Bruce will not show so much regard for any one el She will give such so constantly? But the whole thing is a mere show for the Sahibs are very wicked & cunning as a jackal – Suguna would say to Laiwari. – To any extent, I could write such things, as these, but I will not trouble the Sahib to read all. These people speak outwardly many nice things concerning Xtianity, but at their homes they study to deceive each other, slander each other, & ridicule each other, & tell lies – What happens within, the missionaries do not know. I have seen this life of Suguna for 9 mos. from 8th April 1877 to 28 Dec. 1877. I will now speak to the Sahib (i.e. Fisher Sahib) concerning Kassam. & may the Sahib specially notice this. The acc. of Kassam the preacher, concerning his pledging his promise to me, his subsequent breaking of it I now give solemnly & truthfully.

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I remained silent & no one explained it to
me. & if any Xtian bro. wd come to the house, I
wd ask him; but he wd say go to Kassambhai.

& ask him. he knows. but out of regard for Kassam no one did undertake to explain. But if Dhan-ji or any other Xtian brother shd explain, at any time he (K.) did became very angry; finally I asked no one at all. During next three months I managed to live afterwards I began to need money. During the time my 22 rupees lasted me I provided for myself very well. Then after that the question was what shd I do— One time I & my wife remained the whole day without food— The next till 12 o'c. there seemed no means of supply. There were my neighbors H. & S. again who closing their doors ate and drank at pleasure, while for two days we went fasting & no one seemed to care for us.

Then my wife began to weep. & I went to Kassam & folding my hands, spreading the end of my garment, humbly requested him to listen saying that I came to you on the 8th of April 1877 & up till today, I used the 22 rupees now I have not since yesterday even a grain of corn left.— I am absolutely fasting— You told me at that time, not to say anything to any Xtian, about the 22 rupees. & you said when they are spent, let me know.— hence to you my brother I make it known, today, you shd now tell me what your wish is, and I shd go to my own village— My house is there and other property to the amount of Rs 200. Now i shall I go, there, and live by disposing of my property. Then Kassam said do not fear, I will supply you with money for the present, & when Mr Bruce comes from Mahableshwar, I will get leave, & we shall go to your village, in a cart and bring here, what movable things may be there

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23.

* but you must not go now, & if there is the least injury done to, or happened to your property Mr Bruce & I will make it good. Do not concern yourself at all. So saying he laid his hand on his breast and assured me, ~~taking~~ oaths, he rose from his chair, ~~took~~ from his box something & gave me, and & said now be careful, and if any Xtian brother or sister or Sahib inquires of you you must say that Kassam & Suguna give you Rs 6. per mo. do not say that you have received up till today Rs. 22 from me. because if you say so, you will become a loser by it. & if you will only consult Suguna it will be well for you. on the 5 July. 1877 I Recd these 6 rupees from Kassam. Then Mr Bruce told me to sell books. so from the 22 July. I sold books till Aug. 6. then Mr Bruce gave me 4 rupees.

Then about this time my brothers at my village broke down my house & took away all my property with the house - To give me notice of this a man came from my village on purpose, and said because you have become a Xtian, your brothers have broken down your house and sold all, I reported this thing to Mr Bruce & also to Mr Minor, that I had recd much loss. I said to Kassam, what shall I do! I have lost 2 or 3 hundred rupees worth of property, I spent 7 or 8 days thinking over the matter, but cd get no one to go with me, Suguna said to Kassam, do not go with the Haji to his village, the people there will beat you, and so she said to all the Xtian brothers. So that no one wd go with me and no one did help

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Then my wife began to weep. & I went to Kassam & folding my hands, spreading the end of my garment, humbly requested him to listen saying that I came to you on the 8th of April 1877 & up till today, I used the 22 rupees now I have not since yesterday even a grain of corn left. I am absolutely fasting. You told me at that time, not to say anything to any Xtian, about the 22 rupees. & you said when they are spent, let me know. hence to you my brother I make it known, today. You shd now tell me what your wish is, and I shd go to my own village. My house is there and other property to the amount of Rs 200. Now shall I go, then, and live by disposing of m property. Then Kassam said do not fear, I w supply you with money for the present, when Mr Bruce comes from Mahableshwar. I get leave, & we shall go to your village in and bring here, what movable things may be

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but you must not go now, & if there is the least injury done to, or happened to your property Mr Bruce & I will make it good. Do not concern yourself at all. So saying he laid his hand on his breast and assured me, taking oath, he rose from his chair, took from his box something & gave me, and & said now be careful and if any Xtian brother or sister or Sahib inquires of you you must say that Hassan & Suguna give you Rs 6. per mo. do not say that you have received up till today Rs. 22 from me. because if you say so, you will become a loser by it. & if you will only consult Suguna it will be well for you. On the 5 July. 1877 I Recd these 6 rupees from Hassan. Then Mr Bruce told me to sell books. So from the 22 July. I sold books till Aug. 6. then Mr Bruce gave me 4 rupees.

Then about this time my brothers at my village broke down my house & took away all my property with the house. To give me notice of this a man came from my village on purpose, and said because you have become a Xtian, your brothers have broken down your house and sold all. I reported this thing to Mr Bruce & also to Mr Miner, that I had recd much loss. I said to Hassan, what shall I do! I have lost 2 or 3 hundred rupees worth of property, I spent 7 or 8 days thinking over the matter, but cd get no one to go with me. Suguna said to Hassan, do not go with the Kazi to his village, the people there will beat you, and so she said to all the other brothers. So that no one wd go with me and no one did help

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*(omitted above) Finally Vithalrao the pastor courageously went with me, at the time of setting out Mr Bruce gave me. ~~Rs~~ 2. I recd in the month of Aug a Stat of Corpus.

Vithalrao & I went to my village—Khatav. The people there beat me severely. stripped my clothes from me. &c— Vithalrao & I went to the Fousdar & laid before him my complaint & returned to Satara to tell the whole to Mr Winsor & Mr Bruce & Hassanbhai. But no one laid it to heart—but all wd say bear it, & the Lord will give you more—I will say. be still, remain quiet. I wd daily speak of my trouble—but no one took it to heart.

Afterwards Winsor Sahib at once showing me great favor & pity went by tonga to my village & by a skillful management got hold of the thieves (i.e. discovered them) wrote their names and then returned to Satara at 11 o'c at night, & the next day tell me. that he had made search as to who broke down my house & that he had taken down their names—& brought them with him & that now I might make my complaint to the ~~Asst~~ Collector. I did so and after eleven mos, the case was decided by law and in favor of the thieves. Hassan & Dhanaji ~~bee~~ being called to Karad to give evidence. gave it in favor of my enemies. The facts in the case being understood the Xtians shd tell the truth spoke very falsely. & so caused me the loss of my property. this is the help my Xtian brethren gave me.—The story of the case is quite extended, to relate the whole is not possible but, in short, it may be understood, the Xtians did show

me much pity, indeed, did they!!!
Well so let it be. In one's destiny what is to be, will be. So I remained quiet in my house.

~~Rt~~ 300. worth of property lost & no one will assist me. If I will tell Mr Ames he will say, go to Kassam, If I went to Mr Fraser he will say — I do not know what can be done, so they will refer me one to the other. So let it be &. Let. God see. —

Story to be continued.

*(omitted below) Finally Vithalrao the pastor courageously went with me, at the time of setting out Mr Bruce gave me ~~Rs~~ 2. I rec'd in the month of Aug a Stat of Corpus.

Vithalrao & I went to my village - Khatav. The people there beat me cruelly. stripped my clothes from me. &c.- Vithalrao & I went to the Fousdar & laid before him my complaint & returned to Satara to tell the whole to Mr Winsor & Mr Bruce & Kassambhai. But no one laid it to heart - but all wd say ~~bear~~ bear it, & the Lord will give you more - [illegible] day. & still remain quiet. I wd daily speak of my trouble - but no one took it to heart.)

Afterwards Winsor Sahib at once showing me great favor & pity went by ~~tonga~~ to my village & by a skillful management got hold of the thieves (i.e. discovered them) wrote their names and then returned to Satara at 11 o'c at night, & the next day tell me. that he had made search as to who broke down my house & that he had taken down their names - & brought them with him so that now I might make my complaint to the ~~Asst~~ Collector. I did so and after eleven mos, the case was decided by law and in favor of the thieves. Kassam & Bhanaji ~~bee~~ being called to Karad to give evidence. gave it in favor of my enemies. The facts in the case being understood the Christians should tell the truth & spoke very falsely. & so caused me the loss of my property. this is the help my Christian brethren gave me. - The story of the case is quite extended, to relate the whole is not possible but, in short, it may be understood, the Christians did show

me. much pity, indeed, did they. !!!
Well so let it be. In one's destiny what is to be, will be. So I remained quiet in my house.

~~Rs~~ 300. worth of property lost & no one will assist me. If I wd tell Mr Reed. he will say. go to Kassam, If I went to Mr Fraser he wd say — I do not know what can be done. So they wd refer me one to the other. So let it be & let. God see. —

Story to be continued.

Rec'd Feb. 6. 1879.

From the Kāji,

His experience as to the doings of Christians.

(No 1)

To the kind Missionary Winsor Saheb Satara — I Phatelal Wamteshaha of Khatas but at present in Satara make known to you this 8th November 1878 that —

While I was the Priest and Preacher among Mussalmans I came to Satara on busineſs connected with my house, and was here many days. While thus waiting here I one day heard Mrs Bruce speaking concerning the Christian Religion & called my wife, then went back to the house. At another time I heard Mr Bruce preach. Kassumbhai was with him, I then went to hear preaching and also visited Mr Bruce's house. I went to hear preaching at the Church & was glad to listen to the story of the Prophets & Moses. Thus three months passed.

Mr Bruce was about to go to Mahableshwar. I said to him what will you arrange for me? I wish to be brought into the Christian religion. My mother and Brothers are at Khatao. I have there house & property worth Rs 300. I have an allowance from 40 villages of Rs 2 each per year. I have an allowance from Government of Rs 24 per year. I have besides, house and lands property worth 200.

If I come into the Christian Religion what will become of this my property. Then Mr Bruce and Kassumbhai said if you accept the Christian Religion you will not lose your property.

for the law is if a man
changes his religion he shall
not lose his property. But if
there is any loss to you we
shall make it good to you &
gave me a solemn promise.
They showed me the law from
a book and gave me much
assurance & said we & the
Christian Brethren will help you,
do not in the least be anxious.
After this manner Kassum
spoke much, gave me much
assurance & Mr Bruce went
to Mahableshwar. Then I called
daily at Kassum's house and
afterward took my family &
remained with him. Then Ka-
ssum wrote to Mr Bruce, what
he wrote who knows. But Mr
Winsor came & I went to the
Church & then God fulfilled ~~the~~
my wish & took me a poor sinful crea-
ture under his care.

I discerning the true God Jesus

Christ, in humbleness fully repented of all my sins. The Brethren showed me their favor. I received baptism on 8th april 1877 by the hand of R. Winsor sahi in the Church. At that time I had great joy and prayed that all might have the same joy. Now what happened to me between april 8-1877 &

. remembering God, I have truly written, & my request is that you may have a full understanding of all.

Kassum and his wife Saguna said to me & my wife now tell us the truth and do as we tell you. I said very well. Kassum then said have you any money. I have, I said, Rs 22. he said, then use that up and when that is gone we will provide for you, & you may live in a back room. He then gave me an unpleasant room near the privy. The room was a very dark place. It was his fowlhouse and filled with lice and fowl-vermin (large black vermin that infest fowls in this country.) Such is the place he gave me to dwell in. For about a month and a half he & his wife told me many nice things & preached to me well.

One day Kassum's wife Saguna very severely beat Daniel her son and kept him the whole day without food.

Kassum, Saguna & the other children would eat, but to that poor boy they would not give anything to eat for two days, so I would secretly give him bread & he would take it into the woods & eat it. I did not know why the boy was so treated.

I quietly watched the course of Kassum & Saguna for a month and a half. Saguna would feast her four children with wheaten bread, much butter, sugar and ghee three or four times a day, but she would give Daniel the common bread (not wheaten) only, & nothing else. This I saw with my own eyes. One day Daniel went with me far into the woods & then I said to him, Daniel, how is it that your father and mother show such love & kindness to the other children? Daniel began to weep and said she is not my mother. My mother is said. Therefore the present wife gives me these common things and the others the good. But thus I spend my days. She gives them new clothes and after they get through with them they let me wear them, & Mrs Bruce sometimes gives me clothes. When God gives me better I will wear them.

(Daniel said)

But how is it that you have become a Christian. My father's outward speaking and saying is one thing but inwardly there is much that is false, and you will come to know it. Then we returned to the house. Saguna saw us & then began severely to beat Daniel. I said to ~~ther~~, woman, why do you beat him. Do not strike him, & ~~pressed on~~ went near. She in great anger said in improper language an ass! the old man has become an ass. I shall treat mine as I like what is that to you. But I remained quiet. Kassum had gone out, but on his return she gave him a very false view of what had happened. Then Kassum made me stand before his wife with folded hands & compelled me to bow seven times at her feet. & so I asked pardon while there was no reason for me to do it.

I will now relate further events. One day Saguna called me to her and what did she say! do not be angry.

I ask you for the truth. I said very well, woman, ask. Then what did she say. She said you being a Kagi, such a great man, and an old man how is it that you leave your mother, brothers and Caste to come to accept the Christian Religion in which are Mangs and Mahars. How is it that without consideration you have suddenly come among Mahars and Mangs! Who gave you this bad Counsel and advice. I said I heard much good about the Christian Religion from your husband and from Mr Bruce & Mrs Bruce, & thinking your people's way & walk right & true and that Christ was the Saviour I putting my faith upon it accepted the Christian Religion—

Believing all this true I forsook all my house + lands and all and believing it the true religion I therefore accepted it. She said very well. You do not know anything now but you will know what these Christians are by and by by bitter experience.
I said never mind

(No 2. Kajis)

I did regard Christ before and although I have come here (into the Christian religion) still he is my God. He is from everlasting our God. I have not accepted any new God. she then remained silent.

Upon rising I said having given fair promise to me do not deceive me. Then Saguna remained silent.

One day the blind man's wife (Bhagubai) came to ask for some butter milk, + said to Saguna if you have butter milk give me some but she taking oath on the Christian religion said there was none while there was. But afterwards, she said take some + go. But then Bhagubai said how is it that you being Christians swear + deny that you have a thing when you have it. So much did Bhagu says.

Then Saguna became very angry and used indecent language + they took each other by the hair + struck each other. Then my wife went to separate them upon which Saguna struck my wife in the face. + Bhagubai returning the indecent language went to her house + my wife having received the blow sat in the house, this is the manner of Saguna's tyranny.

To be continued

A letter
from the Kazi's wife
R.R.

IV

Miss Anstice Abbott
48 – 50

A. Abbott

Nashua Feb. 5th 1872

Ans 7th

Rev. N. G. Clark D.D.

Dear Sir,

Since I took my dismission from the Board I have been trying my best to earn a livlihood for my family.

After returning from Philadelphia about the middle of March I succeeded in realizing about half as much as my expenses, and hoped soon to be able to pay my way. My practice increased slowly but with the exception of two months it was less than my necessary expenses.

As I fell behind only a little each month I still hoped to be soon able to meet my bills.

As the cold weather came on expenses for wood & coal &c increased and the place at the same time

became more healthy, so that in Dec.
I had but very little to do in the
way of practice. I am beginning
to do a little better now, but little
by little I have been running in
debt till now my indebtedness amounts
to about 150 dollars and has become
a crushing burden. I know not
where to look for human help
but to the Board.
I know of no more items of expense
to cut off. My table expenses (5 in the family)
does not exceed 25 dollars per month!
And we must soon spend something
for clothing or appear in our rags.
Dire necessity has forced me to make
this appeal for help.

Very truly yours
C. Abbott.

Nashua Feb. 9. 1872

Rev. N. G. Clark D.D.

Dear Sir,

It was with a strange mixture of feelings that I received your letter of the 8th with contents.

I do most sincerely thank Dr. Anderson and others for the sympathy they have so tangibly shown to me & my family.

I could not have brought myself to solicit personal charities, And while I did not know how the Committee would receive my application for aid, I *did* feel that I had a claim upon the *Churches*. I have felt and wish to continue to feel, that the Churches would not willingly allow those who have been in their service for 25 years, to suffer from want, when they were trying their best to support themselves.

I trust I am thankful for

the excellent health I enjoy and I feel that this is a reason why I should not seek aid from the Board, in just so far as health will enable me to provide for myself.

I cannot acknowledge that I did wrong in coming home as I did. It was not for the want of respect for the judgment of the Committee I thought it would be better for me and for the Board, to come home before I should become disabled from doing any more Missionary work or from doing any thing for my support at home. And I supposed this would be the opinion of the Prudential Committee if they knew the circumstances as it was the opinion of my brethren in the Mission.

I have always felt that I could put entire confidence in the Committee, and have always been frank and honest in stating without exaggeration, my neceſsary expenses, and my need. And I feel that I am entitled to their confidence and I trust I shall ever merit it.

I thank you for bringing my application before the Committee and I am as ever,

Very Respectfully
& Truly Yours,
A. Abbott.

Rev. Amos Abbott.

Nashua, Feb. 9. 1872.

Rec'd Feb. 10.

mah.

Nashua May 11. 1872.

Rec'd May 13.

Rev. N. G. Clark,

Ans

Dear Sir,

Yours of the 8th inst. is before me, and I trust you will pardon me for saying, that I do not find it altogether satisfactory. I learn from it, that the Mission is in need of reinforcement, and that I have the personal esteem of the brethren of the Mission, and yet "their report is, all things considered, not in favor of my return to India." And you dismiss the subject with the remark "Details I need not enter upon".

Allow me to state that I have been connected with that Mission twenty five years, and although painfully aware of many imperfections and short comings, I have tried to serve the Master. And notwithstanding all my unworthineſs, the Lord saw fit to bleſs my labors to an extent, at least equal to that of any one now connected with the Miſsion, as you can learn from those best acquainted with the Miſsionary work in Western India, and with the American miſsionaries in the Muratta field.

Again, I receive letters from the Native Christians, which after making due allowances for their personal feelings, give me very grave reasons why I should return.

I am in excellent health, My family are also well, and we have the language, so that we could enter at once upon our work.

And lastly I have had a growing feeling that I am now much better adapted to be useful in India, than in this country.

In view of the above I respectfully offered my self to the Board, proposing to return to my former field of labor, and I am simply told that the Miſsion is not in favor of my return. with no reasons for their action or that of the Prudential Committee

I feel, dear Sir, that as a Miſsionary, a servant of the Board, and as a Christian brother, I have some right to know why my application has not been accepted.

Excuse the plainneſs with which I have expreſsed

Mr J. E. Abbott –

51

Norwood, N. J.
July 26th 1880

Dear Dr Clark

In my spare
oments I am studying
arathi but find myself
indered from not having
proper Dictionary. My
ather wrote me, he thought
u had such books at
e Rooms. If so I should
e very much helped if

you could send me Ba
Padmanji's Marathi and
English Dictionary and his
English & Marathi if possible,
Or any other Dictionary if tha
is not convenient. Charging i
to my outfit as I think
you gave me the privilege
of doing. I think I sh
be able to regain all my
knowledge of Marathi so a
to go to work immediately
reach my field.

My work goes along ver

osantly
here and I feel sure it
going to be of great advantage
me.
Can you give me the
ddress of Lemuel Bissell?
Yours very sincerely
J. E. Abbott

Mr. J. E. Abbott

Norwood, July 26. '80.

Rec'd July 28.

Mah

The two Dict's mailed to him
July 28. 1880 – C. N. C.

ans'd July 29,
C. N. C.

Miss M. A. Anderson -
52 - 73.

11 Queens Square. Bloomsbury.
London. Oct. 5.. 1874.

Rev. N. G. Clark;

Dear Sir;

I arrived in Glasgow Wednesday eve. Sept. 30.. Rather a stormy passage - though not very rough until Sunday the 27. Sept. - then we had a storm & gale, but were carried safely through; was not sea sick after the first two days, but did not feel well, & am not feeling strong now, & feel a little afraid of the sea for the rest of the way, still I shall try to be careful and hope to get through without sickness. I went to Edinburgh Thursday - to Liverpool ~~Saturday~~; I should have said Friday, & to London Saturday Oct. 3.. I have not spent any of your money except for ticket from Liverpool to London.

Mr. Hume sailed from Liverpool the Saturday before we reached Glasgow, so we are to go on alone I expect. Our passage is not engaged yet, but Mr. Bull will attend to it at once, & I will write you when the arrangements are completed. You said that my salary would commence when I reached Ahmednagar, but did not say what it was to be. Have the papers that I ordered — Boston Journal of Chemistry, and Popular Science Monthly, and New York Weekly Tribune — been sent on, & also the ones that I am taking now — The Advance, Herald, Life & Light,

We had very pleasant company on the steamer — seven Baptist missionaries — all going to India — Calcutta & then from there to S. & A. India Mr. & Mrs. Mason, Mr. & Mrs. Phillips, Mr. Gurney & Miss Gaylord

to Assam. And Miss Wood to Nellore.
They sail this week from
Liverpool in the Steamer City
of Cambridge.

The Captain and other officers
were very kind and obliging &
the accommodations were good.
The Bolivia is a new Steamer, and
made its first trip in March
of this year.

I enclose the paper that
you asked me to fill out, if it
is not right please tell me.

Pardon me for the trouble
I have made you & let me
thank you for all kindness -
Please pray for me, & the
Living in Kalamazoo -

With respect -
M. A. Anderson.

Miſs M. A. Anderson.

London, Oct. 5, 1874.

Rec'd Oct. 20.

Ack^d May 8.

11, Queens Square, Bloomsbury.
London Oct. 16. 1874.

Rev. N. G. Clark;
Dear Sir;

I expect to sail from London direct for Bombay the 20. of this month in the Steamer Strathclyde — Commander J. W. Pearson — A Steamer was advertised to sail the 8. of Oct. but it was nearly full, & the places left were I believe not as good as we could get by waiting two days, & it seemed best to take the Steamer going on the 10. instead of the 8. I do not know whether the Steamer advertised to go on the 8. went or not. The one for the 10. did not, & finally decided to go without cabin passengers as there were not enough to pay for taking Surgeon and Stewardess. The next thing was to take the Steamer going on the 20. & it will undoubtedly go for it is a very popular Steamer and is about full. It may be a few days late, for these Steamers are not on time, It made its last passage in 4 weeks,

I do not know but you will be disappointed in the time and price, I was disappointed - but I think that Mr. Burr tried to do the best he could, but he could not secure the passage for less than 20 guineas, Somehow Mr. Munn did not have to pay but 40 pounds, and if he had waited for us it might have been better, but that was not to be. I did not feel at liberty to engage the passage myself, after being sent to Mr. Burr, and I do not know that I could have engaged it any cheaper -

I think that Mr. Munn had personal friends to assist him in getting a reduction - It will make my time at Mr. Burr's about two weeks if we sail as we expect. It will be three weeks from the time we landed, but the other week I pay for. Miss Gilly has not been at Mr. Bruce's, but is staying with Mr. Nolan's friends. So I did not think that it would be best for me to go to another place as you spoke of.

I think that the stay here has been a benefit to me, for I am much better than when I came, have an excellent appetite. And have grown quite fleshy, and brown. So not doubt but that I shall look like a native when I get to India.

Dr. Bush made a mistake in changing my money. After deducting the discount he said that there would be $81.75; but it lacked $2.50 of that sum, he handed it to me just as the steamer left, and I supposed that it was all right. I speak of it that he may notice another time.

I have found people very kind - have met a number of missionaries since I came to London, Mr. & Mrs. Capron, Mr. & Mrs. Chandler & son and daughter, Mr. & Mrs. Bickford, Mr. & Mrs. Thum, & Mrs. Bowen and two sons, & a son of a missionary in Turkey. I did not think that it would be best to go a with Mrs Bickford and party, and leave Miss Tilley alone, for she did not think that she could go that way when the expense would be much greater than it is now even.

I will send an account of the expenses to Mr. Ward from Bom. to Ahmednuggar -

Respectfully Yours -

M. A. Anderson -

Miss M. A. Anderson
London, Oct 16, 1874
Rec'd Oct 30.
Ack'd Nov 8.

London Oct. 19. 1874.

Rev. N. G. Clark:

Dear Sir:

The time of sailing has been fixed at last, And the Steamer Strathclyde will leave the Victoria Docks Thursday morn. Oct. the 22. Please do not expect too much of me, then you will not be disappointed. I shall endeavor, seeking help from above, to do the work placed before me and leave the result with the Father — I can only ask your prayers, and may the Lord carry on his work through his children if it please him, and without them if they fail. Yours with

Respect —

M. A. Anderson —

[illegible] M. H. Anderson

London, Oct. 19. 1874.

Rec'd Nov. 3.

Ackd May 8.

[illegible]
[illegible] and
[illegible]
[illegible]
[illegible] and [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] for me, any
[illegible]
[illegible] as she always
[illegible] the other ladies
[illegible]
[illegible] on her
[illegible]
[illegible]
[illegible] should have stopped
[illegible] but Miss Ashley

mail went out just before we landed
in Bangkok & I send this the first
opportunity. Mrs. Stickney & Mr. Foster
were invalided the day we
landed and left Bangkok
Singapore for their child's
sakes, Mr. F. seeming a very
quiet man – earnest pious
active –

was alone, and I
felt that I ought
not to consider my
own pleasure in
the matter, I did
want to see more of
Bombay but I can
wait. The sea
voyage was not benefit
to me, rather the
reverse, It was not
seasickness, for I was
sea sick only 2 days
from New York to
Bombay better
than most of the
ladies in that respect,
I am very weary &
you will please
excuse this letter,
I think that I shall
soon get better now.

Ahmednuggur, India.
Nov. 28. 1874.

Rev. N. G. Clark,

Dear Sir;

We arrived in Bombay Tuesday morn. the 24. making the passage in 32 days. It was an unusually pleasant passage, but on account of the head winds we did not sail as fast, We had no storms on the way and only a few showers, a little warm in the Red Sea, still not uncomfortable, Steamer good, & the Captain an excellent Christian man, It is not a regular passenger ship, but a merchantman - and takes only a limited number of passengers. Was full, I think that the Strathclyde is quite popular, Mr. Burn gave his commission 2½£ to the Board, so the ticket was only 50£ instead of 50 Guineas, Would write more if I had the paper, With Respect.

M. A. Anderson -

my trunks have not come ye

Miss M. R. Henderson.
Ahmednuggur, Dec. 12. /74.
Rec'd Jan. 20.

Ahmednuggur
India Dec. 12.

Rev. N. G. Clark:
Dear Sir:

I send you a hurried note on arriving here, Reached A— the 27. Nov. Am feeling somewhat rested now — Commenced the study of the language Dec. 1. I am not able to study quite as hard as I would like yet, still I think that I am improving, I feel more grateful every day that I was permitted to visit in

As I was writing
to you, I thought
best to send the other
letters in the same
envelope —

Miss M. A. Anderson
Ahmednuggur, Dec. 12. /74.
Rec'd Jan. 20.

Europe as much as I did, & I know that the knowledge thus gained will be of use to me in many ways, I cannot quite understand how, in the name of Christianity, people can close their eyes to the wonderful works of God in the world around them. or separate themselves from mankind in order to be more like God,— I like Miss Ashley & do not think that she dislikes me— she wishes to be remembered to you, I think A— is in a pleasant place—

With respect. M. A. A.

Miss M. A. Anderson

Ahmednuggur, Dec. 12. /74.

Rec'd Jan. 20.

Ackd May 8.

Ahmednuggur.
India Dec. 12.

Mr. C. N. Chapin;
Dear Sir;

I ordered several papers & I think told you to send them but am not positive — The New York Tribune Advance — Chicago — Boston Journal of Chemistry, Popular Science Monthly, & the Life and Light — The first three I would like send by the way of Southampton, & the last two by the way of San Francisco, — & those that I am not already taking to

Miss M. A. Anderson.
Ahmednuggur, Dec. 12. '74.
Rec'd Jan. 20

Miss M. A. Anderson

Rec'd. Jan. 20. 1875

Nothing here may depend for her

Ans'd Jan. 21/75

---

commence the first
of November 1874.
Please let me know
in some way if there
are any packages
or papers waiting
in your rooms for
me, I have been
expecting some -

Yours Truly
M. A. Anderson

Miss M. A. Anderson

Rec'd, Jan. 26. 1875.

Nothing in my depmt for her

B.H.

Ans'd Feb. 1.

Ahmednuggur, Nov. 28/74.

Rec'd Jan. 26, 1875.

Ack'd May 8.

Ahmednuggur.
Western India.
Feb. 11 - 1875.

Mr. Chapin,
Dear Sir,

The papers - Boston Journal of Chemistry and Popular Science Monthly are at hand - Nov. No. of the first and Dec. No. of the second. Please tell Mr. Ward that a part of the table was left out - the part by which the top is joined — I forgot to mention it in my letter -

Yours Truly -
M. A. Chandler.

Periods - ✓

Mr. Hutchins ✓

Ahmednuggar, India,
Sept. 1. 1875.

Dr. Clark.
Reverend Friend, I have now been in the country nine months, & I feel that you should know something of what the prospects are for my future usefulness in India, I am sorry to say that at present things are not encouraging, the journey here, on the whole, did not prove a rest, and consequently the climate has not dealt kindly with me, Still there is some reason to feel I may be better another year, I have only been able to

study 3 months, and on an average about 2 hours a day, This troubles me, still I am not quite discouraged, my head and throat are the offending members most of the time, I have tried to take the best care of my health, and shall not give up easily -

I wish you to know just how it is, I have studied the people, and feel that I know them much better than I did, & as to the language, considering the time and circumstances, I am satisfied with the progress made - I think that the year has not been lost to the cause, for my coming

has awakened a deeper
interest in many hearts,
Since two from the last
class in the Seminary
at Kalamazoo have
responded to calls
from this side of the
water, these are the
first from that school—
+ among the pupils—
I like the missionaries,
especially Miss Norris
M.D. and Miss Ashley,
They are very unlike,
but I think them both
excellent Christian
women. I board
in Mr. Bissells family,
they are kind and
good,

You have heard
before this of Miss
Ashleys going to
Bombay, & therefore I
am alone, and feel

+

that I must ask you to send some one to be with me, for if I am able to stay at all, I cannot stay alone, & here let me say, that I believe if you could know the position of a single lady in a foreign land, you would never send one alone.

I believe that it is the cause of more ill health than any other one thing, no-one but the ladies themselves can fully understand it, and I feel that if they should speak their convictions, all would say in substance what I have said, they are afraid that it will look like complaining, and so

keep silent when it
would be better to speak,
I think that we cannot
disregard the laws of
our being and
expect a blessing
just the same,
But I will not say
more now, I am
anxious to have women
received as mission-
-aries everywhere and
always, they cannot
do it by refusing to
see, or trying to shut
their eyes to facts I
am sure, Excuse this -
Please let me know
early if you can
send some one to me
in the fall of 1876.
I have written to one
who I think will come,
& I want to be able to tell
her soon, so that she may

arrange for it, and not have so much to do at the very least, This I look upon now as unwise, and a loss in nearly every case, I hope that you will not mistake my meaning,

Doing all that I can, I shall try to leave the rest, feeling sure that infinite wisdom and infinite love are over all.—

Yours Respectfully—
M. A. Ambaisdn—

Ahmednuggur, Sep. 1878.
Rec'd Oct. 8.
see 3 —

Ahmednuggur.
India.
Dec. 18th 1875.

Rev. N. G. Clark:
Dear Dr. Clark:

I want to say a word in addition to my last letter, I do not give one anxious thought to the matter of sending some one to me the coming year, you have enough besides to think about and wear upon you, and I would not add in the least to the burden, I can stay alone until it

deem
some one; I am gaining in strength.

I am sure that the Lord will provide, He has helped, and I know that he will help me still.

I pray that he may give you, and the others connected with this work, all needed strength and wisdom -
107 Psalm 8 verse -

With Respect -
M. A. Anderson -

Miss M. A. Anderson
Ahmednuggur, Dec. 18. 1875.
Rec'd Jan. 28.

Feb. 14.

Miss M. A. Anderson, 62

Ahmednuggur,
India.
Jan. 8. 1876.

Rev. N. G. Clark:

Reverend Friend:

You will be glad to know that I am still gaining & now able to take a Bible-class, of native girls, I find that it takes all of my strength, but I hope, with care to be able to continue, and after a time increase the work. Mr. Edward Hume & wife have been very kind to me, they are unusually thoughtful for others. & will I feel sure do much for the Lord in this land.

With Respect —

M. A. Anderson

Dr. L. V. G. Clark

Ahmednuggar, India,
Dec. 10th 1875.

Rev. N. G. Clark.

Dear Dr. Clark:

Your letter of Aug. 21st came shortly before the meeting, I was then feeling poorly, and have been worse most of the time since.

Now that the weather is growing cooler I feel some better, There are many things that I want to say in reference to the school and work here, but my head will not allow it. I am at present studying about four hours a day, usually have the head-ache, It is quite unlike anything that I ever had before, I think that it is caused by the climate, and hope for a change for the better if I can get acclimated, for I cannot think that I was sent to India to go home so soon, I have had the headache before, but this is peculiar to India.

At times I am almost discouraged, and then again I have a feeling that I shall be carried through, and be able to work here yet. It is very hard to be inactive in such a place as this, and then the thought that I am disappointing you all I can hardly bear.

It is a comfort to know that the Lord understands it all, Whatever comes, I desire above all things to please him.

I do hope to be able to take the school next term, I want to ask you to pray that the Lord may grant me strength for it.

I am glad to hear that your health is so much better.

I am sorry that it is necessary to cut down the appropriations for the Mission, but What seems dark to us, is all light to our Father, and His plans are best. He knows all the heartache that this will cause, and the temptations that will come to some of these weak Christians, & I am sure that he loves them better than we can. As I am outside, I want to say a word about the missionary families. They do not live like the English, & have only plain, substantial food, such as is necessary to give them health, and strength for their work. This is true of the missionaries in Bombay and Ahmednuggur as I know from living in their families, & I have reason to think that it is the same at in the other Stations. But I believe that the missionaries will cheerfully bear all of the burden that comes upon

Dr. Clark –

Saturday eve-

them personally. Still it will be hard for them, and I fear that their friends will have to help them.// I only alluded to table expenses in the way of living, But I think that I can say the same of other expenses./

I judge from your letter to the mission that you do not feel like sending out another missionary the coming year. While I do not think it wise for me to plan to stay alone, or for others to plan it for me, If the Lord so orders he will give me needed grase and strength. In my present state I fear the result to my health, but he knows, and I will try to leave it -

Kind remembrance to the ladies at the Rooms -

Yours Respectfully -
M. A. Anderson -

Ahmednuggur, Dec. 10, 75.
Rec'd Jan. 17, 1876.

Ws.? Reductions Feb. 14

Ahmednuggur, India,
Feb. 12 - 1876.

Rev. N. G. Clark.
Dear Sir:

Your letter of Dec. 3. came Jan. 14. I can only acknowledge it at this time, you have learned before this — that I am destined to disappoint all your expectations. The Lord's ways are not our ways. His will be done, I try to be patient, He does help me. The subject of your letter I must leave for the present.

Yours with respect.
M. A. Anderson.

Rec'd March 28.

ans'd May 1

De Clark –

Ahmednuggur, India,
Nov. 4 - 1876.

Rev. N. G. Clark.

Dear Dr. Clark,

I have rec. your letters, two I believe, but have not been able to reply to them.

It seems best for me to return to America.

I have tried hard to stay, & may be I have made too long a trial, but I could not give up as long as there was any hope.

Headache has been increasing with me, until now it is almost a constant thing. I had headache some in the home land, but

not to be troubled by it aside from the last part of my stay at Mt. Holyoke.

I inclose a letter from Dr. Norris & also one from Dr. Ballantine, You will doubtless rec- the minutes of the Oct. meeting (before this reaches you) approving of this course.

It is hard, but I feel that it is the Lords will, He knows best. I have tried to do right, I cannot write more now—

Yours with respect—
M. A. Anderson.

Ahmednuggur, Nov. 4. 1876.

Rec'd Dec. 9.

66.

Nagar Oct. 24th, '76

I understand that Miss. Anderson has been subject to attacks of headache for a number of years. These seem to be much aggravated by the hot climate of India, making it quite impossible for her to study the language. After trying the climate for two years and finding that these attacks are increasing instead of diminishing, the question

naturally comes up, is it
wise to keep on suffering
so much without attaining
the end aimed for. I give
it as my unhesitating
opinion that all things
considered it is the
wisest and safest course
for her to return (~~home~~)
to America.

Wm O. Ballantine

Calcutta, India,
Jan. 16. 1877.

Rev. N. G. Clark,
Dear Dr. Clark:

I came to Calcutta last week, and expect to sail this week the 18 or 20 for Hong-Kong, in steamer Hindostan of Apcar's line, & from Hong-Kong about the 12 of Feb in a steamer of the Pacific Mail for San Francisco, by way of Yokohama.

I have had some trouble and

Miss M. A. Anderson
Calcutta, Jan. 16, 1877

much care in
disposing of things
and settling up.
I will try to
explain all when
I reach Boston.
I can not think
much more.
I am sure that
the Lord will
provide, and
make the way
all plain at last.
I only desire to be
entirely His, it is
my constant
prayer, & I must
not murmur at
His way of arrang-
ing. — & I have
longed so much to

Miss M. A. Anderson
Calcutta, Jan. 16, 1877.
Rec'd Feb. 26.

2

work, but I can leave it now, he will care for it.

Jan. 18th

The steamer Hindostan is to leave on the morning of the 23rd Tuesday –

Sincerely –
M. A. Anderson

Miss M. A. Anderson

Calcutta, Jan. 16, 1877.

Rec'd Feb. 26.

Shelburne, Mass.
May 23.

ear Dr. Clark;
I reached home May 12.
Should have written before, but I have not felt equal to it.
I hope to go to Boston soon. do not wish to go until I can see you, I also wish to see Mrs. Banks on Dr. Norris' account.

I want to go to B. the last of next week if I am able, & it is convenient for you to see me —

Most sincerely —

M. A. Anderson —

Miss M. A. Anderson

Shelburne, May 23, 1877.

Rec'd May 26.

√

wrote her May 26 that Dr. C
not at home before June 6.
+ that when he ret. he would
write to her — C.N.C.

Nom Andrews /69

Shelburne, Mass,
June 12.

Rev. N. G. Clark D.D.

Dear Dr. Clark,
Your note came last eve. I hope to go to Newtonville on Saturday of this week, & go into Boston Monday the 18. If that is not convenient for you, & the Saturday before or some day later is more so, please send a line to Newtonville, Care

Mr. E. Smeal.

I cannot say that I feel much rested as yet, I fear that I am not the right nature to rest — It is hard work to keep still —

Most Sincerely —

M. A. McLernan.

Rec'd Dec. 9.

Miss M. A. Anderson 70.

Shelburne, Mass.
Sept. 25. 1877.

Rec'd Sep. 26.

Rev. N. G. Clark,
Dear Sir,

The sun of India affected my head in such a way that I could not work in that country - (I say sun because I do not think it was altogether the heat, but the other properties of the sun as well.)

I therefore resign my

position as missionary of the A.B.C.F.M.

I do this with great regret.

I know that work for the Lord is necessary and important every where, still I wanted to do the hardest work. & I am not sure but He has taken me at my word, for no work in India could have been as hard as giving up and coming back.

Ahmednuggur, Oct. 24, 1876.

I have delayed the writing of this letter, hoping to be able to write some things that I wanted to say, but I must leave them.

I was quite anxious to attend the meeting at Providence, I did not write for I was not sure that I should feel equal to it. If I should go, do you think that I could be accommodated:-

I have ordered
the money ($310
to be sent to
Mr. Waitt & shall
send him a
line about it.

Yours
With respect—

Martha A. Anderson

71.

Bombay, Oct: 11th 1871

My Dear Miss Anderson

As you have asked my opinion regarding your case, I will tell you candidly that you should leave the country at once, and if you had left it a year ago, it would have been better for you. The heat affects your head so very [illegible]. I am sure you will never be any better until you get out

Rec'd Dec. 7.

Miss Anderson

a cooler climate. I know it is hard for you to give up all your plans, and I admire the perseverance you have shown in staying here so long under such trying circumstances, but you must remember that the Lord has work for you in America, and you should not stay here until you are too much broken down to do it.

We will trust that He will raise up some one to take your place here, who will do for those girls all you have hoped to do.

Aff. yours,
S. F. Norris

a cooler climate: I know it is hard for you to give up all your plans, and I admire the perseverance you have shown in staying on so long under such trying circumstances, but you must remember that the Lord has work for you in America, and you should not stay here until you are too much broken down to do it.

We will trust that He will raise up some one to take your place here, who will do for these girls all you have hoped to do.

Aff. Yours,
S. F. Norris

Miss S. F. Norris
Bombay, Oct. 11. 1878.
Rec'd Dec. 9
Wg Anderson

Shelburne, Mass.
Jan. 23. 1878.

Rev. N. G. Clark.
Dear Sir:

Is there any physician in Boston that you can recommend; one who is reliable, and has had wide experience, a good man as well as a physician, What are the terms for consultation?

Please excuse me for troubling you —

Respectfully —

Martha A. Anderson —

Shelburne, Mass.
Feb. 12. 1877.

Rev. N. G. Clark.
Dear Sir,

Allow me to thank you for your kindness in writing, I cannot go to Boston at present, am not quite strong enough to go alone, I wanted the information that I might know how to plan. I hope that circumstances will favor my going in the not distant future, Will write if I can go—

Yours Respectfully—

Martha A. Anderson—

Miss Martha H. Anderson

Miss H. S. Ashley
74-88

Mahableshwar
March 30. 1872.

Rev. N. G. Clark, D.D.,

My dear Friend.

I hope no one expects me to say much about my first three months in India. My ideas seem to be confined mostly to Marathi verbs. and even of them I have not as clear an idea as I hope to have by and by. It is certainly a fine place to study here on the Hills. I am not likely to know much about the heat of India this year, as I arrived in the cool season and have come with the Bissells to Mahableshwar for the hot season.

This at first seemed to me hardly necessary for one fresh from America. But it was thought to be a wise precautionary measure, and I could not strongly object to so agreeable an arrangement.

I had a pleasant and comfortable voyage and was kindly and cordially welcomed by all the mission on my arrival. I was gratified to learn of the word which was sent to the Rooms, with regard to my coming. also to learn that

I was to go to Mr. & Mrs. Bissell at Ahmednuggur. I am very much interested in the school there, and shall be glad indeed when I can go to work in it.

Mrs. Bissell has done and is still doing a great deal for it. I only hope it will not suffer very much from the change when I go into it.

When I see how much there is to be done for the women and girls of this country. I wish most earnestly, that I were more thoroughly furnished for the work.

But if the Master has any thing for me to do here, I trust He will fit me for the work and help me to do it.

I must not fail to mention the exceeding kindness of the party of Methodists with whom I came. I shall always remember it with gratitude, and feel that I have warm friends in the Meth. mission.

With love to Mrs. Clark & yourself, also to Dr. & Mrs. Worcester

Sincerely yours

H. S. Ashley.

Rev. N. G. Clark, Mahabaleshwar, Mar. 30.
Rec'd May 14.

Miss H. S. Ashley. 1872

Ahmednuggur.
Nov. 15: 1873.

Rev. N. G. Clark D.D.

My dear Friend.

I suppose many missionaries, by the time they have been nearly two years in the field, can report much that they have been able to accomplish in their new work, and I should be very happy if I might do the same; but instead of that I can only say that I am about ready to begin!

A year ago the Mission thought of putting the Girls' School under my care. But I begged them to let Mrs. Bissell keep it one year more, if she should be willing to do so, to give me further opportunity for study. Mrs. B. kindly consented to keep it and the Mission granted my request. I feel very sure that if I had taken charge of the school at that time, it would have been at the expense of my progress in Marathi. and it seems to me the poorest possible economy to undertake anything which will interfere with acquiring a thorough knowledge of the language.

I feel grateful to the Mission as a whole, and to every member of it individually, for kindness shown to me in numberless ways; and especially to Mrs. Bissell for relieving me of the responsibility of the school, and to everything which would have interfered with my studies. You see that in coming out to glean in the Master's harvest, my hap has been to light on a very pleasant part of the field, where the reapers have shown me no little kindness — even letting fall some handfuls of purpose for me.

The Mission have instructed Mr. Bissell to correspond with yourself in regard to sending out a lady as an associate for me; and I have written to a friend of mine to inquire if she will come, provided you will send her. I am now waiting for her reply. I shall of course be *very* glad if *my* friend can come; but if she cannot, I shall trust the Lord & yourself to send the right person. I don't think we have any right to trust even the Lord, in such matters, until we have done what we can ourselves.

Two ladies will not be required for the School, but if there were two of us here together, we could be a family by ourselves, and be company for each other while the other Missionaries are away in the districts. I shall be glad if some one can come who will be willing to take charge of the School, leaving me free to work among the women, as I should prefer that work.

Under Mrs. Bissell's care the School has done finely in all respects, and I shall be sorry indeed if it should deteriorate in coming into my hands. I shall of course exert myself not to have it do so. But with my imperfect knowledge of both language & people, I shall no doubt make mistakes & blunders. But I have kind friends at hand who will be ready to give help & counsel.

So far as I am able to judge, the ~~aim &~~ character of the school seems to me to be what is needed *here*, under the present condition of things. And even if I should think it desirable to have some things different, I trust I should have confidence in the wisdom & judgment of those who have been studying the matter for years, rather than in my own crude and half formed ideas.

It is a very easy matter to build up beautiful theories when thousands of miles lie between the builder and the difficulties which lie in the way of putting the theories into practice. If I mistake not most new missionaries have occasion to change or modify their views considerably after coming onto the ground and seeing things as they are.

I have not written you before because I have had nothing to write.

Most sincerely yours

Harriet S. Ashley.

Rev. N. G. Clark D.D.
Min. Room.

Ahmednuggur, Nov. 15, 1873.
Recd. Dec. 22.
a Dec. 31 —

76

Miss H. S. Ashley,

Ahmednuggur.
Dec. 6. 1873.

Dear Dr. Clark.

In my letter to you two weeks ago I told you that I had written to a friend of mine to inquire if she would come out as an associate for me. A few days ago I received a letter from her sister informing me that my friend is a helpless invalid from nervous prostration, so I must of course give up all hope of her coming. It is no small disappointment to me, for she was precisely the one I wanted. But having done what I can, I may now safely trust the Lord to send the right person. And I shall be glad if some one can come soon.

My school has just opened after a short vacation and my hands are full of work. Miss Norris has not yet arrived. The steamer has met with several delays; but the Hardings are looking for her next week.

Most sincerely yours

H. S. Ashley.

Miss H. S. Ashley.

Ahmednuggur, Dec. 6, 1873. W

Recd. Jan. 13, 1874.

Feb. 12 "

Rev. N. G. Clark. D.D.

77.

Miss H. G. Ashley.

Bombay.
June 26th 1874.

Rev N. G. Clark, D. D.
Dear Dr. Clark.

I sent you sometime ago a letter for Miss Sarah E. Marsh, who you wrote me was considering the question of coming to join me. I requested that in case she should decide not to come, the letter might be kept for whoever should come in her place. I have since heard that there is no prospect of Miss Marsh's coming, and now instead of keeping the letter for any one else I will ask that it may be destroyed, and if you will see that it is done I shall be greatly obliged to you. I am sorry that I have troubled you needlessly with the letter.

I am spending a few weeks in Bombay for a change. I go out with Miss Norris on her professional visits, and I see no reason why any one associated with her, might not gain access to a good many families and be able to teach them something of Christianity, which of course is the one thing to be desired & sought after. Miss Norris finds it a convenience to have some one with her, who understands the language so as to interpret for her, and we have been thinking of the possibility of my staying here to work with her. But ~~it~~ it is as yet quite uncertain whether I do so or not. There are many things which must be well considered before the question can be decided. Perhaps I am rather hasty in speaking of it now, but as you suggested the same thing in letters both to Miss Norris & myself I thought I would tell you that we are thinking about it.

Mrs. Bissell has charge of the School during my absence. But I fear it is too much for her in addition to all her other duties and cares. The school will not suffer from my absence - but will perhaps be the better for it. If I should stay here instead of returning to Ahmednuggur that of course need not hinder the sending out of another lady, as one will probably be required for the School in either case. I hope such plans and arrangements will be made as will be for the best, all things considered.

Most Sincerely yours

W. S. Ashley.

Miss W. S. Ashley,
Bombay, June 26, 1884.
Recd Aug 4.
Ackd Oct 3.

Ahmednuggur.
April 11. 1874.

Rev. N. G. Clark, D.D.—

My dear Friend,—

Your letters of Dec. 16. and Feb. 12. have both been received, and I am very glad to learn that Miss Marsh is considering the question of coming out to be associated with me. You say she is "a lady of uncommonly good qualifications for missionary work," so perhaps she will be able to make up for some of my deficiencies. I feel anxious that whoever comes should understand the situation as fully as may be in all respects, and I have written Miss Marsh quite freely with regard to it. If there is a probability of her coming, will you please forward the enclosed letter to her. But if she decides not to come, will you kindly keep the letter for whoever may come in her place.

May the Lord lead her to a right decision in this matter,— one which she will never have reason to regret.

It is not simply because I desire to be relieved of the care of the school, that I wish for a lady to join me. If I were to continue in that work, I should still feel very much the need of an associate. It would in many respects be a great advantage to have some one with me, and I am sure I should be able to accomplish much more than I can alone. The reason for my wishing that whoever comes should take charge of the school, is that I am very sure that some one else would do that work much better th I, and I think I could do some other work better than that. I have a great desire to work among the heathen women eith in the city or in the villages round about. You say that my connection with the school will be of great value in opening doors for Zenana work, and so it certainly would be, if were a school for *heathen* girls, but our Mission has no suc school in this city. Our school has for its object the trainin of the daughters of native *christians*, so there is not the slighte difficulty in reaching the homes of all the pupils.

If some one comes to take the school I do not know just what plan of work it will be thought best for me to pursue. I can think of nothing which would be more likely to give ac to the heathen women, than opening a school for heathen girls, but I do not know whether the Mission would approve of that or not. However, there will be plenty of time to think & plan with regar to that. Thanks for the Scripture scenes which you s you have ordered for us, they will be most acceptable and useful. I hope soon to send you a report of our school for the half year just closed.

Most sincerely yours.
W. S. Ashley.

Mazagon. Bombay.
Dec. 20. 1875.

Rev. N. G. Clark, D.D.

My dear Dr. Clark;

I have for some time had it in mind to write to you and since reading your last letter to our Mission I ~~have~~ am convinced that it would be well to write without further delay. The item in that letter which most nearly concerns me and my work is what you say with regard to conveyance allowances for Miss Norris & myself. You referred to the matter in a previous letter and said that you supposed a mistake had been made in giving an allowance to each of us. On reading that letter Mr. Harding said that he should write to you at once and explain to you that no mistake had been made, but that it was necessary for the prosecution of our work that Miss Norris & myself should each have a conveyance independent of the other. Whether Mr. Harding wrote or not, or whether any one has explained the matter to you or not, I do not know. But I see from your last letter that you do not understand about our work. I will therefore try to enlighten you with regard to it. Miss Norris' work and mine are quite distinct the one from the other. My work is teaching women to read and trying to draw their attention to the truths of christianity. The time when Miss Norris is making a professional visit to some sick person is of course not a favorable time for me to accomplish much in my line of work. for the attention of the women of the family is all drawn in another direction.

If I am to devote my time to accompanying Miss Norris on her visits the most that I should be able to do would be to drop a remark now & then, as opportunity might offer, hoping that it might be the means of leading some one to think of her need of the Great Physician.

It certainly would not be worth while for the Board to keep me here for the sake of the very little that I might be able to do in that way.

Now if I am to visit the women at times when Miss Norris does not go I must have some means of getting to them. and one conveyance cannot do duty for us both. Miss Norris being a physician must have her horse & carriage at her own disposal so that she may be able ~~to~~ go and come as occasion requires, without reference to my work. Besides, in this climate, one horse could never endure so much work as would be required to take us both on our rounds. Furthermore, Miss Norris' horse and carriage are her own private property in which I have neither part nor lot. And even if she should be willing to sell me a share in her conveyance (which she would not wish to do, as she must have it at her own command) I could not buy it for lack of means.

Since coming to Bombay I have been hiring a carriage for going about among the women. The allowance of fifty rupees a month provides a horse and carriage for five half days in each week. I have often thought that I might work to much better advantage if I had a conveyance of my own, so that I need not be confined to simply five half days in the week. But I might as well think of undertaking a journey to the moon, as of trying to buy a conveyance; the one thing would be just about as practicable as the other. While at Ahmednuggur I did not absolutely require a conveyance for my work and managed to get on without one.

But I am fully convinced that it would have been much better for my health, as well as better for me in other respects, if I could have had one. But here in Bombay I must have one if I am to do much of any thing. If my allowance is to be cut off I shall be in worse case than were the Israelites when they were required to make brick without straw; for I scarcely need tell you that, in this climate, if I were to depend mainly upon such means of locomotion as nature has provided me with I should shortly be quite beyond the need of any conveyance.

Some time ago the ladies of the R. I. Branch of the W. B. M. asked me if they could do any thing more than they were doing to help me in my work. for they wished to do all that I needed and should be very sorry to have me crippled at all in my work for lack of means. "Now" thought I "is the time to lay before them this matter of conveyance, perhaps this is the way in which I am to get one" But it soon occurred to me that it would be of no manner of use to say any thing about it, for any funds which they might decide to devote to that purpose would go into the general treasury and I should simply get my regular allowance and no more.

If I could have had the allowance for conveyance which I did not use at Ahmednuggur, to buy one when I came to Bombay it seems to me it would have been a good thing. However it would be useless for me to possess a conveyance if I am to have no allowance for keeping it. As long as Miss Norris keeps up hers (which she must do if she is to practice) that uses up the whole amount which is allowed us both, leaving nothing for me. If she were to sell her horse and carriage and the allowance (now reduced ten per cent) were to be divided between us this would allow us *both together* a conveyance for *nine days* every month, or to *each* of us separately nine half days each month. This is the lowest rate at which a respectable conveyance can be procured. And when (as often occurs) an unusual demand for carriages causes the prices to be raised, our number of days must of course be cut down correspondingly.

From this lengthy statement you will understand, I am sure, what a very serious hindrance it would be to our work to have but one conveyance between us. Under some circumstances, it might, of course, be all that would be required for two ladies living together. But situated as we are, each with her own separate work, I do not see how we could get on with such an arrangement and accomplish enough to make it worth while to keep us both here.

Something has been said with regard to the increase in the salaries of the ladies, and as that matter, too, concerns me personally, perhaps I ought to refer to it. It was not at my request that the advance was made. When the subject was brought up in Mission Meeting, I was asked if I had any request to make with regard to it. I replied that I had not thought of asking for a higher salary. I had not tried living in Bombay on the allowance given to a single lady there, and I thought those who were living there were better able to judge in the matter than I. (When in Bombay last year, for a few months I received only the same allowance

I had at Ahmednuggur) When your letter came asking for more light on the subject of the advance in the ladies salaries, a committee was appointed to confer with the ladies ~~with~~ regard to the matter. I said to the committee that I knew of no reason why the salary of a single missionary should be either more or less than half that of a double missionary. (Before the increase was made it was less than half, now it is more.) It does not seem fair or just that we should receive less on account of our being women, and I do not know why we should receive more on that account.

The other ladies must speak for themselves but as far as I am concerned I do not feel justified in asking for more than half as much as a married missionary receives.

One hundred rupees per month has not seemed to me any too much for Bombay; but if it is necessary for me to receive that amount, I suppose it is just as necessary for a married missionary in Bombay to receive two hundred.

I am sure we all appreciate your financial difficulties and perplexities, and sympathize with you in the anxiety you feel with regard to these matters. And if in addition to these things you have been led to believe (though by what means I cannot imagine) that the members of our Mission are copying after the English residents here and are indulging in an extravagant and luxurious style of living, I do not wonder that you feel troubled, and think it necessary to cut us down ten per cent. But with regard to this matter I only wish that some of you could step over here and see for yourselves how we live.

If any member of the Prudential Committee were to try living in Bombay on our present allowances for a few months, I very much doubt whether he would think it advisable, for health, a decent appearance and efficiency in his work, that his allowance should be reduced ten per cent. So far as I am informed on the subject, there are no missionaries of any society on this side of India, who receive so small salaries and who live in so plain and economical a way as do the members of our Mission. Indeed persons from other missions, (even other Am. Missions,) have remarked upon the subject and have intimated that our style of living could hardly be called respectable. And I feel constrained to say that I have often wished that, for the credit of our country, Am. missionaries in Bombay might be a little nearer on a par, [illegible] with other missionaries as regards their style of living. Please note that I say other missionaries. I make no reference to other European residents here, for the difference between their style of living and ours is so vast that it seems simply absurd to think of comparing them.

There are now in Bombay five ladies supported by the English Zenana Miss. Soc. Each of these ladies receives one hundred and fifty rupees salary per month. Besides this they are provided with a house furnished throughout, even to the smallest items, and each lady has a conveyance provided besides an allowance of fifty rupees for keeping it. And I do not think any one charges them with being extravagant or thinks that they receive any more than they ought. Of course we do not expect any such amount as that, but this, perhaps, may help you to see that one hundred rupees per month, and fifty rupees for carriage allowance is really not a very large ~~[illegible]~~ allowance for Bombay. And out of this we must of course furnish our own house and buy our own conveyances (if we have any, which however we cannot have if we have no resources aside from our salaries to buy them with.) Our house is ~~furnished~~ carpeted with plain matting and furnished with a rather scanty supply of plain chintz covered furniture. This would hardly be called extravagant, but I do not see how it would have been possible for us to get even this if we had not had an increased allowance for the last six months.

We have been able to spend very little in the way of ornament. As for my own room, its walls are "so blank that my shadow I thank for sometimes falling there,"

Since coming to India I have been really starving for fresh reading matter; but I have not yet seen the time when I could allow myself the luxury of a few new books.

Some members of the Mission, who have resources outside of their allowances from the Board, are no doubt able to get on quite comfortably. But I know that some of us have found it difficult and others have found it impossible to make both ends meet on our allowances.

Believe me I do not say these things in a complaining spirit. I should have said not a word upon the subject, but for the paragraph in your letter with regard to copying after the English. But I honestly think that, in justice to all concerned, this misapprehension on the part of our good friends at Boston with regard to our style of living should be removed at once.

This money question is an unpleasant one to deal with. What a luxury it would be to be possessed of independent means so that one might carry on missionary work at one's own charges!

Notwithstanding all I have written, I can truly say that I am ready to do my part in the way of retrenchment. I have no doubt that this matter will all come out right in some way.

With kindest regards
I am most sincerely yours
Harriet S. Ashley.

Bombay, Dec 20. 75.
Rec'd Jan 25. 1876
ack 26 "

Salaries &c

Mazagon, Bombay
Feb. 29. 1876.

To the Am. Marathi Mission:—
My dear Friends.

I propose to take my turn at sending around a circular letter, and I trust it may meet with your favorable consideration.

To come to the point at once without needless preliminaries, my object in writing to you is to ask for permission to go home. My reasons for making this request are as follows:—

When I came to this country, more than four years ago, my parents had several children at home with them and I thought they could spare me. Now the case is different. My sisters have gone to other homes and my father and mother are left of all their daughters. They are growing old and I know they need me and I feel that I ought to go to them.

I have for some time been thinking that I ought not to stay away from them much longer, and one thing that has led me to decide that I had better go home soon is the state of my own health. Since coming to India I have not had the strength that I hoped to have and I find that I have less and less as time goes on. I do not think it would be wise for me to stay on here until I reach the point beyond which it is impossible for me to go; for in that case, instead of being able to help care for my parents in their old age, I should have to be taken care of myself, and that is a state of things which I would fain avoid, if possible.

In view of these things I wish to ask permission to go home as soon as the needful arrangements can be made for doing so. I hope it will not be necessary to wait for permission from home, for that would make it too late to go this season, and it seems to me that I had better not stay here another year.

I am sorry, now, that I did not arrive at this conclusion a little sooner, so that I might have arranged to go with my good friends, the Bissells. But I have been putting the matter off as I wished very much to accomplish a little more here before going home. I am afraid that my coming out for so short a time has cost more than it has been worth, and no one can regret that more keenly than I do. But I am not at all sure that the matter would be made better by my staying any longer. And regarding it as a question of economy, simply, I think the best thing you can do is to send me home.

Hoping soon to hear from you with regard to this matter,

I remain
Most sincerely yours
Harriet J. Ashley.

I find it very difficult to assent to Miss. Ashley's proposition. She has an excellent knowledge of the language & she is every way well fitted to labor among the women of this land; and I am certain also if she goes, there will be somewhat less of cheer in every one of our mission families. But as she has doubtless come conscientiously to this decision, & as she may be, in the circumstances, the best judge of duty & of what she is able to endure, I do not feel like voting against the proposition. But I think, before a final decision, it would be better to wait until a letter from Miss. Ashley, with this circular & the comments upon it, can go home in the ordinary way - & until an answer from Dr. Clark is received.

C. Harding.

Feb. 29. 1876.

S. R. Wells

I have read Miss Ashley's communication with extreme regret. But as Miss Ashley is the only person qualified to form a proper opinion in a matter affecting herself alone - I do not see how the Mission can do other than accede to her request. I agree with Bro. Harding that it would be better to wait until the matter can be referred to the Prud. Com. This course would probably prove the pleasanter in the end — march 1. 1876.

C W Park

After reading what Dr. Harding and Dr. Park have written, I see that it would be better to have the matter referred to the Prudential Committee before a final decision is made. And as it would be best, I prefer, of course, to have it so.

H. S. Ashley.

I fully sympathize with the Bombay brethren in the regret expressed that there should be any call for this circular. I think it not unlikely that Miss Ashley undervalues the work she is able to do, & if she were able to continue her labors as heretofore, I would by no means advise her to leave. But in view of Miss Ashley's own statement of her failing strength, & of what she thinks is her duty to herself & others, I cannot refuse to vote for the permission to return to America which she asks.

Mch. 2d 1876. L. Bissell

I am not able to judge from Miss Ashley's standpoint in regard to this matter, and so I think the decision should rest with her entirely, & for this reason I vote in the affirmative.

Wm. P. Ballantine

While extremely regretting that Miss Ashley thinks it necessary to ask permission to return to America, I dare not vote against her proposition. Yet I hope the expression by the members of the mission of the value of her labors may lead her to consider whether a rest & change might not help her health so that without injustice to her parents she might remain.

Mar. 4. 1876. R. A. Hume.

I sympathize deeply with Miss Ashley and regret exceedingly that she feels it necessary to leave the mission. If, however, she thinks this step must be taken, I favor granting her permission to go home.

March. 4th 1876. E. S. Hume

I am very sorry that Miss Ashley finds it necessary to send round this circular. Her ready use of the Marāthī & her experience fit her for most valuable work. But as she seems to have made up her mind definitely, I will not vote against her proposition. I am glad she thinks it best to refer the matter to the Prudential Committee for decision, & while waiting for their answer I hope she will use Mahābaleshwar ozone & & all available means for the benefit of her health. I hope too that if her health improves, even though she have the approval of the Prud. Com. as to going, she will cast her burden with regard to her parents on the Lord, & hold on in this good work for which she is so well fitted - I would suggest that in sending her application to the Prud. Com. she should enclose a medical certificate.

Khandālā, 6 Mar, 1876. S B Fairbank

I am much surprised at this proposition, but while regretting the necessity I must approve of the course suggested by the other brethren,

Satara Mar. 7, 1876. H J Bruce

We can have but one mind in reference to the request made by Miss Ashley, also our feeling of surprise & sympathy cannot but be one. We fully share with her ~~her~~ sorrow & cannot but feel sad that one so qualified to stay should feel oblig'd to leave the field in which she is so much esteemed, & in justice to Miss Ashley we cannot but accept her request though reluctantly -

R. Winsor

Panchgany. March 8th 1876.

I hope with Bro. Fairbank that the way may open for Miss Ashley, consistent with her duty to her parents & her health to labor in this country longer. Still from her statement it that duty is calling her home. I approve of her request.

S. R. Wells.

Bombay. Feb. 29. 1876.

Recd Apr. 14.

Miss H. S. Ashley

Mazagon. Bombay.
March 18. 1876.

Rev. N. G. Clark D.D.
My dear Dr. Clark.

I am sorry to be obliged to send this circular and the accompanying medical certificate; but I have for some time been expecting that I should have to do something of the kind.

I did not consult any physician with special reference to the necessity of my going home, before sending around the circular to the Mission, because I did not think and did not wish to think that my immediate return home was an imperative necessity, and did not wish to base my request on that ground. Still it was my thorough conviction that, all things considered, the wisest thing I could do was to go home as soon as practicable.

As Mr. Fairbank suggested that I send a medical certificate to you, I have consulted an American physician here, who has had years of experience in this country and climate and yet who has not fallen into the habit of sending people home on every slight pretext, as some English physicians do. What Dr. Doolittle says and also what Miss Norris has said only strengthens the opinion which I had myself formed with regard to this matter.

If my request had been based upon a less firm conviction that I ought to make it, all of the very kind responses of the Mission to my circular would have shaken my resolution somewhat. It will be hard to leave all my good friends here, with whom my relations have been so pleasant and from whom I have received so much kindness shown in many different ways, and I am very sorry to have to leave the work just as I seem to be getting ready to work to some little advantage. But I am quite confident that I have not done as much work here, as the other missionaries, in the kindness and charitableness of their hearts give me credit for doing.

It is not humility, either real or assumed, that leads me to say this. It is simply common honesty, and I should be ashamed of myself if I did not say it.

I think I have not made a mistake in asking to be allowed to go home; but I believe, on the other hand, that the mistake would be in delaying the matter any longer.

I shall, of course, hope to hear from you as soon as may be, and it seems to me that it will be best for me to go as soon as I can after getting the desired permission.

With kindest regards
Most sincerely yours
Harriet S. Ashley.

P.S. In case I have permission to go home, will Mr. Ward kindly see that the address of my periodicals is changed at once, and have them sent to Milan, Ohio.

H. S. A.

Recd Apr. 14. W

a - 17 -

Mazagon. Bombay
March 1876.

Rev. N. G. Clark D.D.
My dear Dr. Clark.

Your letter of Jan. 20. was received some days ago and I am glad to learn from it that the allowance asked for conveyance has been granted me, as I had no doubt it would be when the Prud. Com. saw the necessity for it.

Not long since I had also the reading of a letter from yourself to Dr. Bissell and some things you said in that caused my heart to smite me. Immediately on reading it I began to ask myself whether I might not be one of those who have been "badgering" you so with regard to the reduction in our salaries. I do not know that what you wrote had the slightest reference to me, and I do not know that any thing I may have written was of sufficient importance to give you any annoyance. But I do know that even very insignificant people and things have the power of annoying and wounding one very much some times, and if any thing I have written has had such an effect, I am heartily sorry and ashamed, and sincerely beg your forgiveness. I have tried to recall what I wrote, but have not been able to do so very fully. I remember some of the statements I made and those facts are facts and as such they must stand. But in stating them, I fear I may have used sharper language than I should, for I was feeling harassed and sore myself at the time. When the question was pending as to whether I should come to Bombay or remain at Ahmednuggur, one thing that made me hesitate about coming was that I did not see how it would be possible for me to do my part toward furnishing a house for Miss Norie & myself to live in. And it was utterly impossible for me to do it without incurring a debt — a thing which I hold in abhorrence. — Then when I was economizing and sparing in every way I could in order to meet my full share of the expenses, came the word that we were to be cut down ten per cent, and I said to myself — "If the people at home think that our salaries are more than is absolutely required to support us in a decent style of living, it is high time that some one should write to them and give them a plain statement of facts." Accordingly I seized my pen and wrote. And although, as I said before, the statements I made are true, and I can neither retract nor modify them, I cannot rest satisfied until I have assured you that if any thing I wrote was the means of wounding your feelings I am exceedingly sorry, for I certainly have no desire to add even a finger weight to the burden of annoyances which must be constantly pressing upon you in your position. With this assurance I will dismiss the subject, and I hope I may have no occasion to make any apologies in future.

You ask me to write you fully from time to time with regard to what I am doing, and that is certainly not an unreasonable request. But one of the reasons why I have not written more about my work is that I have not been doing much of late. and I do not wish to be of the number of those the length of whose reports is in inverse ratio to the amount of actual work performed.

One thing that made me hesitate about coming to Bombay was the fact that my doing so would bring great additional expense upon the Mission, and I very much doubted whether I should be worth it. But the climate of the interior disagreed with me so much that I could not well stay there, so I finally decided to come to Bombay, regretting all the time that I was the means of increasing the expenses of the Mission so much. Since coming to Bombay, I have, from various causes, accomplished much less than I hoped to do, and I am sorry that the change with its attendant extra expenses has resulted in so little apparent good. I say this simply because I have felt it deeply and it is a relief to say it.

I am awaiting with some anxiety your reply to my letter asking for permission to go home. I cannot tell you how many tossings of mind I have had with regard to this question, but I trust it may all end in my doing the right thing, and not in my running off home when I ought to stay nor in my staying when I ought to go. With thanks for your letter.

Most sincerely yours

Harriet S. Ashley.

Rec'd Apr. 27.

Ahmednagar
Nov. 17. 1876.

Rev. N. G. Clark D. D.

My dear Dr. Clark.

Your kind letter of permission to go home was received some months since while I was in Madura. You have heard through Mr. Rendall's letter of the experiment I tried of staying for a time in Madura, with the hope that the change of climate might prove so beneficial as to enable me to remain in that Mission instead of going home. It seemed to me that if my health would by any means admit of my doing so I ought to stay and relieve Miss. Rendall of part of her work, for it was evident that she was working far beyond her strength. But a trial of several months plainly showed that the climate of Madura would not benefit me enough to make it advisable for me to stay there. I therefore left the last of Sept. to return to our own Mission. and it seems like coming home to be here again.

I expect in a few days to return to Bombay to stay several months before leaving for America.

I am feeling somewhat better for the long rest and thorough change which I have taken and think I can stay and work in Bombay very well during the cool season, and I have a little hope that I may be able to stay still longer.

During the last year I have seemed to be somewhat like a pendulum swinging back and forth between deciding to go home and trying to stay. It is scarcely a pleasant position to be in, but I do not feel quite satisfied to give up entirely without making a little longer trial.

I thought for a time that Miss Anderson and I might arrange to go together. It would be very nice if we could do so. But Miss Anderson wishes to leave at once which I do not feel quite ready to do: besides she intends to go via San Francisco, and I could not very well go by that route. I am sorry that she must go alone, but I hope she may meet with kind friends by the way and reach home in safety.

In one of your letters some time since you expressed anxiety to ascertain the cause of the failure in health of so many ladies of our Mission. You thought there must be some local cause for it. I think the causes have been various. And in my opinion these sad failures in health might in many instances be avoided if those who go out as missionaries could have a more intelligent idea of what they are undertaking: that is if they could know more of the climate to which they are going and of the circumstances in which they will be placed. With regard to the climate and its effects upon different constitutions, physicians are of course the ones to give the needed information. But there are other things besides climate which have something to do with our ability to keep on in our work for a good number of years without breaking down. And one of these things I think I ought to write to you about.

It is my opinion that single lady missionaries should always be sent out two and two together. I do not mean by this, however, that any two ladies who may be ready to go as missionaries should be thrown together just as it may happen. Two persons who are to be so closely associated together should be those who know and understand one another, and who are so adapted to each other that they can be happy together and be mutual helps to one another. This is a question which affects not only the happiness, but also the health and usefulness of those concerned. I think no one can fully comprehend the situation of single lady missionaries except those who have been in that position themselves. They are necessarily subjected to trials of spirit which it is quite impossible for any one to appreciate without having experienced them: and such things as these in connection with a debilitating and depressing climate are often more than one can endure. But trials of this kind may be in a measure avoided, by the ladies going out two together – provided always, that they are suited to one another. All I have known of missionary life in this or other Missions serves to strengthen this opinion. And any sensible woman who knows anything about the matter by experience will agree with me.

I know that it is often difficult [illegible] to find two ladies suited to one another in all respects who are ready to go as missionaries. But I think it would be better for a lady to wait until the right person is found to come with her, rather than to rush into any other arrangement.

This matter seems to me to be of sufficient importance to make it worth while to take great pains with regard to it. No doubt there are many women who think they understand precisely what the situation will be and who feel ready to accept it. But it is simply impossible for them to appreciate the difficulties they will have to meet with until they experience them.

I have for some time had it in mind to write to you with regard to this matter, but have hesitated to do so from fear of being misunderstood. I now, however, venture to write for the sake of those single ladies who may go out as missionaries here after.

I will try to write you something of the work in Bombay after I get into it again. But it is sometimes difficult to find strength for doing our work and writing about it besides, consequently the writing is often left undone.

With kindest regards

Most sincerely yours

H. S. Ashley.

Rec'd Dec. 26.

ach'd Dec 30 –

Byculla. Bombay.
Jan. 29. 1877.

Rev. N. G. Clark D.D.
My dear Dr. Clark,

The slight hope I have entertained of being able to stay in Bombay longer than during the present cool season has been disappointed and I expect to leave for home on the 1st of March. Kind friends of the Ch. Mission go at that time and I improve the opportunity of going in company with them. We take a Rubattino steamer for Genoa, and thence go across the Continent to London, which place we hope to reach about the 1st of April. I shall probably leave England so as to reach New York early in May.

I suppose I shall find Dr. Bush at the Bible House and can settle accounts with him can I not!

I hoped to write you something of the work in Bombay after my return here, but I have been able to do scarcely any thing, consequently I have nothing to write, neither

have I much strength for writing.
Although I have been for a whole year considering the question of going home, I am not able to realize that my life in India is so soon to come to a close.

With kindest regards

Very sincerely yours

H. S. Ashley.

Milan. Ohio.
Aug. 15. 1877.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.
Boston. Mass.

My dear Dr. Clark,

I remember that you asked me to write to you in a few weeks after ~~[illegible]~~ I reached home, and I should have written some time ago, if I had been able to do so.

The strength that I seemed to have gained on the journey, very soon vanished, and in about a month after my return home ~~[illegible]~~ I found myself no better in health than when I left Bombay. This rather discouraging state of things was probably owing partly to the fact that I found my mother sick on my arrival, consequently I had little opportunity to take the rest I needed. But I am thankful that I reached home in time to be with my mother during her sickness, and that I had strength sufficient for that occasion. My mother is better now and so am I. And now that

I have begun to improve. I hope to continue to do so until I regain strength enough to enable me to go to work again, which I am very anxious to do as soon as possible.

Some time ago I received a letter from Mrs. Drake of Chicago, asking me to go and assist the ladies of the W.B.M.I. for two months or so, with a view to a more permanent arrangement if my health and the state of their finances should permit. I replied that I thought I might be able to go and assist them at the first of September and for a time I hoped that I might go even sooner than that. But this proved a vain hope. I find that it would be very unwise for me to attempt to go to work at present. The physician whom I have consulted tells me that I should be pretty sure to break down after a little, and for a few weeks' work I might pay the price of months of illness. So the only way seems to be to wait for more strength before I undertake any regular work.

I hope that I may not have to wait many months, for although the prospect of a long period of rest for mind and body would be very agreeable to my present indolent feelings, I do see the necessity to doing something for my own support, and I trust that the requisite strength may come before I have quite exhausted the funds I have on hand.

Mr Riggs told me to let you know if I needed more money, but I hope not to be obliged to ask for anything further from the Board. It may be necessary to do so if I should not regain my health before a great while; but I am determined to get well and go to work just as soon as possible.

Since my return home I have had various invitations to make addresses at Sunday School and missionary meetings all of which I have respectfully declined. However anxious(?) I may be to do that sort of thing, I have not strength of voice sufficient to enable me to speak to edification in public assemblies, even if I were endowed with all other necessary qualifications. Our doctor smiles at the idea of a woman's attempting to speak in public with a throat like mine, so I have the best of excuses, you see, for shirking that particular work, which would, of all things, be the most distasteful to me. But if I cannot electrify the public with thrilling addresses, perhaps I can do something else. Making speeches is, fortunately, not the only thing that needs to be done. If that were the case I might as well expire at once for all the good I might hope to do in the world.

But I trust that I shall find something to do as soon as I am able to do it. Mrs. Leake has kindly asked me to go to Chicago as soon as I am able to do so and see the ladies of the W.B.M.I. before I make any engagement elsewhere.

With kind regards to your family

Very sincerely yours

Harriet S. Ashley

Rec'd Aug. 18.

86.

Milan. Ohio.
Dec. 26. 1877.

Rev. N. G. Clark D.D.
Congregational House.
Boston.

Dear Dr. Clark:—

I have been hoping that it would not be necessary for me to take advantage of your kind assurance of the readiness of the Board to give me further assistance, if occasion should require; but I think that I shall be obliged to do so after all.

My health is very much improved and I hope soon to be able to commence work again. I have some expectation of going to Chicago to assist the ladies of the W.B.M.I. Mrs. Leake has written asking me to do so. Miss Van-Duzee is at present assisting at the Mission Rooms, and when she leaves for other work, I hope to be able to go and take her place; still it is not yet certain that I shall do so.

It will be a luxury to be at work again, and I shall be very glad indeed to go to Chicago and assist in the work there, if I am permitted to do so. But before I leave home I shall have a Doctor's bill to pay and some other expenses to meet, and if I could receive about $50 from the Board I think that would be all the help I should require, for I hope to be able hereafter, to support myself entirely.

Very Sincerely Yours
Harriet S. Ashley.

Rec'd Dec. 24.

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Milan. Ohio.
Dec. 26. 1877.

Rev. N. G. Clark D.D.
Cong'l House, Boston.

Dear Dr. Clark,

Please accept many thanks for your letter of Dec. 24. and enclosed draft for $50, which I received this morning.

I shall always remember with gratitude the kindness I have received from you personally as well as the generous consideration with which I have been treated by the Board ever since I have been connected with it.

I hope that I may still be permitted to help a little in the good work, in some way, for my interest in the cause will not diminish though my direct connection with the Board should cease.

In joyful anticipation of not being obliged to make further money demands upon your kindness

Ever sincerely yours
H. S. Ashley.

I hereby certify, that Miss H. S. Ashley, has been, for a long time, suffering, from disease of the Liver, and all treatment, so far, has failed, to afford any permanent relief. In my opinion, she should leave India, as soon as possible, as I am quite satisfied, that she will not only, not recover here, but that she will gradually,

get worse, as this Climate
does not agree with her.

F. W. Doolittle M.D.

Bombay.
March 12th 1876.

F. W. Doolittle. M. D.

Bombay. Mar. 12, 1876.

Recd Apr. 14

Miss H. S. Ashley.

Rev. H. H. Atkinson.

87-124

Nagar - Westn India

My dear Dr Clark

The accompanying Sheet contains the statistics you asked for in your general letter. Circumstances caused its delay longer than I designed when the letter came.

In regard to the Bible Women I ought to make honorable mention of one named Vithobai who is the constant companion of Drupatabai but who has never recd a cent of money for a work & indeed nothing at all until this present year - for this year she recieves a lugerdie (a native dress consisting of a single piece of cotton cloth some 7 or 8 yards long worn instead of a dress) & one or two smaller articles of dress the yearly cost of the whole not exceeding $3.50 in gold. Her support is obtained otherwise. I did not insert her name in the list of Bible women for the simple reason that it does not come on my pay list as such. And $3.50 per year can not in any proper use of the word, be called pay. It will not do much more than meet the wear & tear of clothing in this work of preaching.

We are in Nagar having come in about a month ago. Mrs A. was confined on the 26th ult. I am very glad to say that she & the little boy — Henry Herbert — are both doing very nicely indeed. No repetition of those days of suffering of year before last. We feel this to be a great blessing from our Heavenly Father — are blessed beyond our expectations.

We are hoping soon to return to our field if it is deemed best.

Very affectionately yours

Wm Henry Atkinson

American Marāthi Mission
Wadāle District.
Statistics 1870.

Nos. 1.2.&7. are omitted as the work of Bro. Bissell Mission Secy.

No. 3. Population of territory of ~~each~~ Wadale Station.

About 95,000; estimated ~~thus~~; – the Wadale Station territory embraces almost the entire Newāse Tāluka (=County.) & extends indefinately North east & East; I have estimated the that wh. is within practicable reach district as containing 200 villages, (counted on the map.) & as the villages of the Newāse Tāluka average 475 persons I have taken this as a basis in estimating the population of the field. An official list of the villg & their popn in men women boys & girls was kindly furnished me a few months ago by the Collector. This average, pop. of 14½ villages, is – Men 150 5/8; women 154 1/8; boys 107; & girls 63 2/8 = 475.

No. 4. The pop. of Wadāle is 445. (m. 133; w 153; b. 93 g. 66.)

No. 5. From Wadāle "N." it is 10 miles to Newase. pop. 4900*

" " "E by S.E." " 9 " " Dedgaw " 1274.

" " "E." " 20 " " Tākli " 684?

" " "S by S.E." " 5 " " Chande. " 1621.

" " "S." " 10 " " Shingāvi Tukāi " 779.

" " "S." " 12¾ " " Kospori " 750?

" " "S.W" " 6 " " Soni " 3390.

13 out st.

No. "5" From Wadāle "W." it is 10 Miles to Kedle pop. 630.
" " "N.W." it is 9 " " Karazgaw " 810.
" " P.S. Wadāle was chosen for its admirable central position & not for the village. *The pop. of Newāse embraces both sides the river. In Janu'y last helpers were dismissed on account of Estimates being cut from the following places, Statistics given as above.
From Wadāle "S by S.E. it is 12. Miles to Miri. Pop. 1495.
" " "S.E." " " 5. " " Kowte " 674.
" " "N.E. by E." " " 9. " " Bhendi " 500?
" " "N.E." " " 5. " " Hiwari " 859.

No. 6.

Churches;	date of organization;	Pastors.
Chānde.	1856.	Lakshman M. Salav.
Dedgaw	1858.	Mahipati Anakaipagar.
Soni.	1861.	Hariba D. Gaikwad.
Newāse	1861.	None.
Shingavi Tukai	1860.	None.

Sch.

No. 8. Station Sch. Teacher, Shetiba Thakiraba Rs 11. per Mo.
No. 9. Nothing of tuition & only half a Rupee monthly for board — of course excepting those who live at home.
No. 10. Bible Women. (1) Rupatabai Rs 4. per Mo.
" (2) Gangābai 4. " "
(3) Yamanābai. 6. " "
(2) is supported by "Young Ladies' Circle" 1st Pres. Ch. Chicago W.B.I.
(3) " " in part (Rs 5.) by a gentleman in Bombay
June 1870 Wm Henry Atkinson.

Nagar, June 1870.
Rec'd July 21.
Ans [illegible]

W.W.?
Statistics

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Solapur Jan 10th 1872.

My dear Dr Clark,

Here we are in Solapur the largest city occupied by our mission in the Dekhan. It is not fully in accordance with the request that we (Park & I) made yet I think in view of the present state & condition of the mission as near as as can consistently be done at present. But I do hope that the day is not far distant when we shall have aggressive force enough in the mission to push out into these great unoccupied regions to the East. It is not enough to have theories or to be theoretically aggressive. We need a force & push-a-head-ativeness as well as pleasant talk. It is one thing to talk & quite another to do. This last we need.

I can assure you dear Dr Clarke that it was truly refreshing to read your letter so warmly commending our purpose.

We came here The Parks two months ago just a month ago. Our touring was cut ~~short~~ off & the call to move to Solapur seemed much stronger than that to tarry until the close of the year at Wadale. We came just in the right time to see to things here & were enabled to be in full work & have all nicely running before the year closed.

When out daily preaching last month I came to the conclusion that for a while at least a daily acct of this work might prove of general interest & determined to make a start ~~for~~ with the present month. I am glad to say Park has already acted on such a plan & I hope by next month to forward you a similar letter of experiences in Solapur. We have some 16 or 17 different stands to which we go on different days. Then there is at present a pilgrimage here to the main temple in the tank (lake) & we go there sometimes evenings.

We have got an excellent Pandit here & are trying to improve our Marathi & feel quite hopeful about it.

The church here I am sorry to say is as it has been for years, as I ~~understand~~ have heard, i.e. in a very unhealthy state. I am not fully aware of its condition as yet & it w^d not perhaps be best to write about it. When better acquainted I'll write more fully.

We have daily meetings during the present week (week of Prayer) & I have hopes that we shall see good results tho. I'm afraid my hopes for seeing oneness of feeling & love are not the brightest.

I herewith send my report for 1871. It is longer than I wanted & yet I had to leave out some items of interest but nothing of special interest or importance, however. The fact is I do not take much stock in these reports beyond the statistical tables unless we have something to say of the actual advancement & growthe of the cause. What does it amount to to tell how often the word has been preached or to how many men women & children! ~~unless~~ If we can say so many accepted Christ — so many earnest & true inquirers came — so many in spite of all obsticals left all

& followed Christ or such and such a man & woman are accustomed to spend all their time not absolutely necessary to obtain a living in telling what Christ has done for their souls – ~~Here~~ There in such reports I'd take all the stock I c^a. And I hope the day will come when even from this hardest of all hard heathen lands – from India we may be able to send reports filled with such items. But we have not got them to tell as yet.

We had hoped for much from Rev Wm Taylors preaching & blessed results follow in Bombay among the unconverted. We were greatly blessed in Nagar as Xns & Xn workers. But even he glorious preacher as he is finds great obstacles in the way when working among heathen. I believe it impossible to convey a right idea of the difficulties in a country where Caste, & idolatry false sciences & philosophy pave way. The Lord is powerful & when fully we trust Him then fully will the power come. Pray that we may rely on Him & on Him alone.

We are all well colds excepted & happy in our new home & work. Mrs Atkinson unites in kind regards to yourself & Mrs Clark

Affect^y yours
Wm Henry Atkinson

Sholapoor, Jan. 10. 1872.
Rec'd Feb. 22.

1.

Account of tour to Pandapur & back during Feb. 1872. — from daily notes.

We left our home in Solapur ~~Tuesday~~ Wednesday Jay 31th very Early in the morning for we had a long drive of 18 miles before us to Kurul. The road was bad, deep in dust or else stony, & the tanga heavily loadened 4 adults & 2 babies besides lots of "last things" so that altho we were on the road, two hours before sun rise it was about Eleven before we found our tents which had been sent on the day before.

The tents were pitched in a wellshaded place used for the weekly bāzār almost close to ~~our~~ the principle ~~of the~~ gate of the town. It was rather dusty & dirty but well protected from the hot rays of the sun & ~~very~~ gave us good opportunities seeing the people. Our missionary force besides myself & wife consisted of two helpers a licentiate Lakshman Rawaji, ~~or~~ a teacher, Dewarām, who had until recently been living about 3 miles from Kurul of the Bombay T. & B. Soc. & a bookseller.

Temporally illness prevented my preaching that day but my helpers had quite a large crowd of men & boys - but they evidently were more inclined to debate than to listen attentatively.

Thurs. Feb. 1st We divided into two parties L. Rawaji & the bookseller, Raghanath, went to the Chowdie where the people generally assembled & Dewaran & I went off to the other side of town. We took our stand where four roads met, not a very clean or savory spot, but we thot. that we cd. gather a fair audience there & we did. Dewaran took his book & began to read - some boys & a man from the houses near by came right up at once while their women stood off at some distance but silent & listening. Soon by the stopping of passers by & the coming of those attracted by the reading we had a nice little audience. The reading having now accomplished its work the book was closed & D. began to preach, I followed - we were listened to very attentively & scarcely at all interrupted. On our return we found that the other two had perhaps a little larger audience than ours but not so quiet nor attention. At evening we again divided - this time D. & I went to the Mahars we had not been there very long before Laksman & Raghanath not being able to gather an audience came to us so we all preached one after another - the Mahars both men & women mostly listened throughout.

Friday was much as Thurs. & on Sat. business called me to Solapur so that I was unable to preach. Indeed during the remaining days of our stay at Karul there was nothing occurred worth recording - save the visits of a young man of the Patil family who came to the tents several times. He was very free to talk discuss & ask questions but more because he enjoyed discussing such things.

Tuesday 6th Feb. we moved to Sustarapur having sent Dewaran back to Solapur to attend to certain business about establishing a new School among the low caste people in the Sallar bazar. We found the drive to Saste much longer than we had been told - the ten miles proved seventeen. But it was quite refreshing to find a fine pitching place on the high bank of the Bhima very near the ~~city~~ village walls. Towards eve the other tents came up & we were all settled by dark or soon after.

Wed. Feb. 7. We went early into the village & found the people gathered round their little straw & refuse fires warming themselves We had had a delightfully cool night wh. also helped us to a larger audience than we shd have had - had it been warm.

The early morning in the cool season is best & in small country villages the only time to get an audience. We found the people in this & near villages to be simple earnest Hindus some we had good reason for believing had never seen a Missionary nor heard the Gospel from any one. They not only knew not the name of Jesus Christ they had not even heard the name of Satan which we find almost wherever we go - These were the first people that had not heard of him & didn't know his character. The Mussalmans have made this known very thoroughly in India. Our stay at Suste was very pleasant the particular call to the place was that la Gozāoe - ~~the~~ who is the chief man in the Mahar wadi here had once professed to be convinced of the truth of Xty but we found that he was by no means of that mind now. At a village - Ounde - between Kurul & Suste there is a young Mahar who professes to be convinced ~~of the~~ that Christ is the only Savior & his profession is backed up by the fact that he has already suffered to some extent for his expressed & manifest interest in Xty. He, when I visited him from K. was ready to acknowledge every thing I said but was not ready to make a public profession of Christ by baptism, he feared the consequences.

Feb. 14th. Yesterday we left Suste for Pandapur & got our Camp near the Govt. hospital.

~~Early this A.M. about sun rise. To break camp & move with ones family & get settled again is usually quite a day's work and it was some time after sunset before our tents & folks all came and we were thoroughly established. At Suste we had a very pleasant time among simple hearted country people to whom it is a pleasure to preach. They may be less intelligent & less educated but they are certainly far more honest and straightforward.~~

"This morning about sunrise we started for our first preach in this, perhaps the most religious place in Western India. We went to the heart of the city & took our stand where four roads met, & where the shade will continue good for sometime. Laksmanrao commenced reading a little tract. This was our bell to call an audience together. Before he had read four pages we had quite a crowd. Those who were within hearing gathered at once, & those from a distance came running to find ~~to~~ what the crowd were listening

The tract had ansd its purpose and was laid aside. Laksmanraw began to preach, but was allowed to say very few words before he was interrupted & a discussion was inevitable. This lasted some time and I feared wd prevent the presentation of the truth. I could see no way out ~~of it~~ but to speak myself hoping that a change of speakers would divert their attention from the point discussed & ~~attract their attention~~ keep them silent for a time at least. I accordingly began, and all listened quietly. One man said, "We will listen to *you* for this is your religion, but this man was a Brahmin, and has become thoroughly depraved by forsaking ~~the~~ religion of his country & his ancestors." This is a statement often made; nevertheless just such preachers as ~~he~~ are needed; and the call is imperative for independent, earnest Christian men, who, without pay from any society, will work for Christ & ~~will~~ tell what He has done for their souls. Then so many would not sneer saying "you have left the religion of your ancestors for *money*!"... // I prefaced my talk with a request to be heard through promising to give an opportunity for questions after I had finished

For sometime they listened quietly. The only interruption was the coming & going of the mamlatdar (highest taluka or county officer). Soon however a question was asked so quietly & in apparently such a good spirit that I stopped to reply. Another followed and as the subject was good and the truth drawn out I allowed the conversation to be prolonged till it became general & not useful. Our preaching was brought to an end. The shopman by whose door we stood came to open for business & we had to give way. Some boys threw earth & gravel but as most was rec'd by those standing near it only served them as a vent to their feelings. When on leaving I gave some leaflet tracts on "Inquiry Concerning Religion" a young man said in English "I have some objections to this Christian religion which I will write in English & present to you." To my surprise I have this evening rec'd from him a very curious document in fair handwriting and poor English full of crude mistaken ideas. - This evenings experience was essentially a repetition of that of the morning though we were finally broken up by a fuss consequent upon a mans trying to steal a book from our Colporteur who was selling books near our preaching place. I could but think how characteristic of Hindus the action of the crowd was when I saw them all with one consent give decided witness on a subject of which they knew & had seen nothing. We returned about dusk to find a company of young men who were coming to the tents for a more private talk on religion. The chief speaker among them took the position of an atheist, a position to which large numbers of the best educated men in India are coming. He said he believed that Vithoba, & all their other gods - indeed the whole system of ~~Hindoo~~ religion was false & not only this, but that there was no God, no holiness, no sin.

16th Yesterday [illegible] morning I fancied my task harder than that of Demosthenes speaking on the seashore with pebbles in his mouth. The talking & confusion from asking of questions was great in the crowd but I kept on speaking till I had told the story of salvation through Christ to the few men who could hear me & then we left. Some young men were very impudent asking most frivolous questions - declaring that they were ready to become Christians - trying to seize my hand and crying, - "come along, come along I'm your disciple - Give me an other wife." Poor Lakshmanrao felt it considerably for all regularly pitched into him for having left the religion of his country and ancestors. It certainly was not pleasant for him but since he knows that by doing that for which they sneer at him he has passed from death unto life he can rejoice & still more cause for rejoicing is there since Christ has said, "Blessed are ye when men shall revile you & persecute you for my names sake and the gospels. Rejoice & be exceeding glad for great ~~is~~ shall be your reward in heaven".

After the heat of the day when we usually go to seek an audience, ~~today~~ the people came to us. After some simple friendly conversation they sat down by the tent & listened to the reading of a tract and preaching for a long time. This was followed by a general conversation principally on the truth & authenconsequent upon a mans trying to steal a book from our Colporteur who was selling books near our preaching place. I could but think how characteristic of Hindus the action of the crowd was when I saw them all with one consent give decided witness on a subject of which they knew & had seen nothing. We returned about dusk to find a company of young men who were coming to the tents for a more private talk on religion. The chief speaker among them took the position of an atheist, a position to which large numbers of the best educated men in India are coming. He said he believed that Vithoba, & all their other gods - indeed the whole system of Hindoo religion was false, & not only this, but that there was no God, no holiness, no sin.

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After tea a Wani business man called. Some two months ago he had called to see me in Solāpur when I had a long and faithful talk with him. After sometime spent in friendly chat he said "I am seriously considering this matter of Christianity." He is an educated man, speaks English very fairly. We had a long conversation sitting up till long past our usual time of retiring & after prayer he left us.

He would not come nearer than to say; "I am willing to receive Christ in my heart" Emphasising "in my heart" & when pressed acknowledged that he was hardly ready to confess Him before men though he knew he ought to do so. I hope to hear again from him & shall watch his case with interest & prayer.

Today we took a new stand our audience though large and noisy was controllable so we had a good opportunity for presenting the truth.

My attention was especially attracted to one man among them. Though he spoke good Marathi I judged from his physique that he was from the North. His appearance and manner of speaking were fine. He had a dignity & earnestness of manner, that I do not often notice in the people here - not even among the high castes. He was evidently a man of power - able to command.

Evening more conversation with young men who came to the tent. I lent them a bible which they had asked for to look up the references in Samson Agonistes which they were reading.

Feb. 17. Went this A.M. morning, to the mahar wade wada & had a pleasant time. It is almost always a pleasure to preach to these poor people. They haven't the self-satisfied feelings and pride of the higher castes. They acknowledge themselves sinners and in need of a Saviour, and often readily accept the gospel as true, but do not heed it because they think their bodily support can only be obtained by following their hereditary ways. The cares of this world choke the word. Oh, these tests that Hindu Christians have to stand! They are tests indeed. When a man considers the matter of becoming a Christian, he considers whether he can actually leave all for Christ's sake. The probabilities are that if he obey Christ he will lose houses & lands & father & mother & wife & children. Relatives become bitter enemies. Friends are changed to foes. In nineteen cases out of twenty, to speak very moderately, such would be the case. I have heard of but one case among the higher castes where this was not so. The lower castes do not so much fear the loss of kin & the kindness of friends, as the means of subsistence. They subsist, to ~~such~~ a great extent, by their hereditary privileges, and these are, in a certain sense, religious. To say nothing of the grain recd from farmers for work, they have the privilege of begging daily, after the chief meal of the day, the

Pandopur & its temple – The [illegible]

5.

Well, we have seen & preached at Pandopur, talked with its people and looked over the temples. A very religious place, where, for the most part, people value their religion only because they can thereby fill their pockets. As far as I cd. learn, Pandopur, now the most celebrated temple for pilgrims in Western India, gained this distinction from the poems of a man who lived some 170 ~~years~~ to 180 years ago. He came to this place visited the temple frequently and professed himself a devoted worshipper of its idol ~~god~~ Vithoba. He sang to the praise of Vithoba and exalted him in his poems. As Tukaram was one of the few Marathi poets of distinction his songs & poems have made Vithoba widely known & highly esteemed. There are two large pilgrimages every year when fifty thousand and more people assemble. Then there is a smaller annual pilgrimage of several thousands; and every month a pilgrimage which the residents do not even mention among the pilgrimages though from two to three thousand people assemble. The temple, with the houses in connection with it is said to cover four acres. There are one hundred houses, I was told, for the stated worshippers & priests of Vithoba & his wife Lakshmi, and another hundred houses for the priests of Vithoba's other wife, Rakhama, whose worship is different. When at the temple I asked the priest, who was pointing out the particular temple of Vithoba's second wife; "What! does your ~~priest~~ god have two wives?" and he replied. "Why yes! he has thousands of them."

Vithoba had a very intimate friend among the mahars named Isākubā. ~~He~~ Vithoba accompanied ~~him~~ His friend dressed as a mahar & performing ~~for~~ with him such service as mahars are accustomed to render. As the friend of a mahar of course Vithoba would have many mahar worshippers. Still it would never do for them, outcastes, to worship in the same place with respectable caste people. Therefore the crafty Brahmans have devised this plan to give the mahars a chance to worship & ~~to~~ increase their own gains. They have set up a stone in the pavement outside the temple. I was shown it — a dirty black affair daubed with ed paint and named Isokaba. Here the mahars may fall down and worship doing homage to Vithoba by ~~falling~~ prostrating themselves before this detestable idol ~~that~~ represents Isokaba.

There ~~is~~ no idol to Tukaram though the people often speak of him as "the Saviour" "our Saviour". It may be that on account of enlightenment from ~~B~~ foreign rule ~~that~~ he will not be deified.

I understand that the Brahmins of the temples divide among themselves a lac of rupees yearly. They are the wealthiest men in the place.

Some years since a govt official, a native, but an atheist was stationed here. He made many inquiries in regard to the place & worships. These he embodied in a lecture. Judging from the age & architecture of the temples he decided that they must have been erected by the ~~B~~ Buddhists. The idol too was made contrary to the usual custom of Hinduism. Up to Tukaram's time the place had no history. Vithoba ~~was~~ is said to be the 9th Incarnation which the Hindoo shastris ~~for~~ said was to follow Krishna & was to be Invisible. Probably when the country was sparsely inhabited the people finding this Temple & idol of Vittoba appropriated it & consecrated it to the worship of the 9th incarnation ~~Vittoba~~. A hundred years after Tukaram Mahipati a Brahman of the Nuggur Collectorate wrote what he professed to be a history of Vittoba though it is not likely that any authentic account of the place or its idol cd 800 or more years after Vittoba was said to have lived be given.

Feb. 20th Patkoli. This is our first stage on our return to Solapur. We came here to find our tent pitched in the bright sunshine & though we moved as soon as the heat of the day was passed our little boy had a burning fever from the heat. We found another place under some fine mango trees. We have hills & dales inside the tent but the shade is fine. Even here the mercury in our double tent — one tent within another stands at 96° at midday. We are in a watered garden and quite near the well.

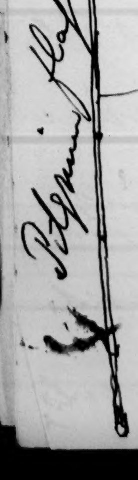
remains of the dinners of the higher castes. So after a great feast it is their privilege to have the leavings. It is their prerogative. All dead cows, oxen, buffaloes, &c. are theirs, and they eat Eat them. From many of these things a christian is cut off. Feasts and weddings ~~for instance~~, are religious, which being interpreted, means ~~they are~~ idolatrous. So for a low caste man there is not only the probability (a 5/10 probability) of his losing, for a time at least, the friendship of his relatives, but there is a certainty of his cutting himself off from many a privilege wh. ~~sad to say~~ he values as a much cherished legacy. It is, with perhaps the exception of a miserable mudhouse, his only inheritance, - ~~It is~~ his all. It costs something to become a christian here, even for such poor creatures." /

This evening another talk with a gov't school teacher. A great quibbler and evidently proud of his ability. He was talking with Sokimanrao the other night as an atheist & now asserts this was only for arguments sake. There was a company of young men with him and I tried to introduce as much preaching on positive christianity as possible while and during his argument

18. A quiet Sabbath. Meeting in the tent & conversation with those who came.

19. Got carts & sent off our main tent to Pattukô. Headache prevented my doing anything. Toward evening walked out to where the pilgrims of the lower castes were singing the praises of their idols. To those not so engaged I preached as far as able. They listened well & acknowledged the truth of what I said - but what does such acknowledgement amount to. It is partly complimentary and partly true & sincere but seldom implies and obligation to obey the truth. What is true - what is right is weightless - but what ones ancestors did is all weighty - that they obey and follow implicitly and blindly.

I was quite interested in the performances of the men who were singing. A large coarse cloth was spread on the ground in front of a little idol shrine. On this was a sacred plant called Tulas. Near by this shrine were stacked, as soldiers stack their guns, the banners of the pilgrims. This banner consists of a long bamboo with a small flag


Pilgrim flag.

of the color of brick-dust. This is carried by every company of pilgrims when on the road. In front of the shrine & some fifteen or twenty feet distant stood one of the oldest men among them with a tuntunna (toontoona) a kind of guitar. The rest stood on three sides of a rectangle of which the shrine formed the fourth side. Almost every man had brass cymbals. These they struck when they joined in the chorus keeping very good time. One individual would sing a verse the old gosavi in front of the shrine fingering his tuntunna & the singer striking his cymbals. The verse finished all joined in the chorus. At a little distance the music of their cymbals & the tuntuna with their singing fell very pleasant on the ear. The performance was kept up uninterruptedly for hours. I happened to be passing when their first & longest performance was drawing to a close. All joined in a longer & louder chorus with cymbals & clapping of hands. Then they began to jump or dance shouting "fall down fall down" "fall down fall down" many times in couplets varying the

accent somewhat each time. All at once
with a prolonged shout all fell on their
knees with ~~foa~~ heads touching the ground
& so remained for sometime in silence.

They then sat up and their dinner began.
On one side some persons had been pre-
paring food a part of which consisting of Cha-
kors & rice had been placed before the shrine
as an offering - the representative of the whole
I suppose. During the rest of the evening
& all through the night the singing was
heard and when we drove away next morn-
ing an hour before sunrise they were still
engaged in singing the praises of their idols.
Many of these had come long distances. Some
with whom I conversed said they had come
40 kos - a kos is 2½ miles - & ~~that~~ the round
trip took them eight or nine days. This
they do every month. What zeal, perseverance
and patience! As I looked on the older men
and noted their mild & kindly looks so
different from the young men around
them I could not help thinking there is
something refining ~~so~~ in worship even
that of a Hindu.

During our few days at Patkuli we had the opportunities for preaching and the experience that I have usually enjoyed in country villages among simple people. We preached in the village in neighboring villages, in the streets, in chowdis, on the threshing floor & on the bazar ground. On the bazar ground the people gathered about us in crowds & listened as if they had never heard the Gospel ~~word~~ before & were ~~to~~ ready to drink in every word of the truth. One evening we went to a neighboring village but the villagers being all shepherds & cultivators were away in their fields. A company of men threshing in their field were willing to listen & they with a few men whom they called from a neighboring well listened to us for an hour with such attention as would gladden any missionaries heart. When we left the boy-colporteur who had accompanied me asked, "Sahab! will those men repent and believe?" I replied that I had not very strong faith in regard to their respecting soon but that I hoped some of them would inquire farther & if their inquiries were rightly directed we might hope for manifest results, He replied "*I* think they will inquire and believe" & continued. "There were two or three sharp looking fellows there. They listened very closely and they will not rest till they have sought out the truth". Why have we not faith to expect & see immediate results. Or *is it true* that there is nothing to warrant our believing that those educated in false philosophy belief and religion will at once turn? *Are all* the *analogies of nature* in favor of a long breaking and preparing as well as sowing before reaping. Often a very fair crop of corn has been gathered when the only preparation was a breaking of the tough soil by a breaking plough drawn by twelve or sixteen oxen and the seed dropped between the furrows. Oh for such a strong gospel team!

// P. We had occasional interruptions from Brahmins as we must expect to have when they are in our audiences.

1. P. They live by Hinduism, as a merchant lives by trade, & what merchant would be willing to see commerce destroyed? One day, in talking with one, he gave ~~us~~ the following beautiful principles of action. "It is right to do wrong if only that wrongdoing was practiced by ones parents & ancestors; and it is wrong to do right on the same principle. Do as your parents did, tho' it be to lie, steal, murder, & commit adultery & ~~still~~ you will not sin and will need no Saviour." Did the Devil ever declare more detestable principles than those with wh. he has filled India? With such a man I will not argue. I tell him he knows better - he knows he sins, no matter who before him, father or great grandfather has sinned, he knows the wrong he does is sin. Such a direct appeal to conscience will often bring an admission that no reasoning would.)

From Patkulr we went to Khobal but the rapidly increasing heat with an attack of ague after some slighter attacks of fever made it desirable to return at once to shelter within solid earth walls. So our contemplated stay at this place was cut short & we returned to Solapur for near home work for the hot season reaching our house early Sat A. M. March 2nd.

As far as I can judge from observation & inquiry made on this tour I sh'd say that this field of which I have charge is not as populous as the Nagar field - nor is the country as well cultivated tho', I think, the people are fully as well off. In a missionary point of view too the field has not been much cultivated. The chief points of labor outside of Solapur have been Barshi & Kumbhari wh. are not in my field. Pimpari is the only place in my field out of Solapur that has even been occupied. No permanent results have been arrived at there & the school is now broken up. Much of the country is new to missionary labor - at least almost so. The chief points ~~not~~ that have been worked not lying in my field. Speaking in ~~general terms~~ this field may be called 100 miles N. & S. & 100 or 75 E & W. Bounded by Bro Park's field on the E. the Nagar field N. & N. W. the Free ch. Rural Mission & our Satara Mission field on W. & goes as far S. as Marathi is understood.

[illegible]
Sholapoor, Apr. 6, 1872
Rec'd May 20.

Rev. W. H. Atkinson
Sholapoor April 6 1872

Sholapur April 6. /72

My dear Dr. Clark

When I wrote you at the time I sent my Station report for 1871 I said I wd in a short time send you an account of our daily work in this city - but I have not as yet fulfilled that promise. A cold that I had contracted just before leaving Wadale & increased on the way here, settled in my throat & it was so affected by speaking - especially in the open air when filled with dust as it usually was when preaching, that I became convinced I must let my throat rest to give it a chance to recover. I did so & stoped preaching for a week - during wh. time we had a very pleasant visit from Mr. Bruce for a couple of days - the last for a good many days I fear. We found also at that time, we cd go out touring & so made ready & ~~started~~ for a tour of inspection. I felt it to be very desireable to have a knowledge of the country if possible before the hot season came on. As the season was so far advanced we cdnt go far nor stay long. We went as far as Pandarpur & returned spending a little over a month in tents. I kept an account of that trip of wh. acct I will send parts with this.

I recd in Jany a copy of the circular letter (printed) Nov 7./71 Mailed Dec 2nd /71 principally about economy in living & use of funds.

About the time this letter came to hand I was planning for the rebuilding of the old house we use as a chapel. As it is at present it is very inconvenient being ~~about~~ 14 ft wide & 33 ft. long (just sent & had it measured) Our Christian congregation is well enough accomodated in it & if it were simply their Ch. I wd not have it different. But it is not & I hope the day will come when this church will "hive" itself elsewhere & leave the missionaries to work on in the old place for another "swarm". Hindoos & Musalmans come & often crowd in the little space that has been allotted them. Last Sab. afternoon the number of heathen that were in at one time was much greater than the space given them wd seat, & more too than the adult pers. there I think. I feel sure that had we a building of suitable dimensions & the bell (wh. is in Bombay waiting to be put up) ringing we cd have a quite respectably sized audience of heathen every Sabbath. The situation of the place is very good. They have such chapels in Bombay Nagar & Satara — yes even at Rahuri a country town.

Evening week-day lectures, too. are called for & I hope we shall soon see them started.

For all these purposes we need a larger & more suitable building. I had in mind a building about 40 x 25 ft. or 40 x 30 not larger, but your letter came & I let the ~~thing~~ drop thinking that this wd be not in accordance with your ideas.

Since then I have been obliged to repair the thatch & I have found out somethings that will make action of some sort absolutely necessary. The present thatch is very old & has been repaired many times - it can not even with repairing last much longer & is becoming expensive - Rs 42½ this year & only warranted over the coming rains.

The Municipal Committee (how does that sound for heathendom!) will not allow a new thatch to be put on - tiles must be used & there is ~~[illegible]~~ reason to fear that next year such a change will be imperative. But the present walls are not worth covering with a a good roof - certainly not in their present position. What is to be done? I don't want an expensive house nor a beautiful house but we do want a substantial & commodeous house, ventilated & decently lighted (this has not a window — there is a place & for a window behind the speaker & two main doors & two [illegible] are all it has. It was once a little bungalow & Bro Hazen threw two little rooms into one (14 x 33) & so it remains. A change of some kind must be made & I wish to put up a building 40 x 30 or 40 x 25 as can best be done.

I do not look on this place just as the chapel of the little native church — it is the workshop of the missionaries. It is not simply for this Ch. to meet & worship in but a place into wh. we may also gather Hindus & Mussulmans & preach to them connectedly & without being interrupted or turned aside by their questions. I hope to see some such building next year & a large heathen audience listening quietly to sermons & lectures gathered in it. This matter must come up in July Meeting will you kindly let me know what you think of it answering as soon as can be via Brindisi.

Bro. Park has just gone to spy out Gulbergah — his active nature loves such expeditions. When shall these vast region East — North East — South E & S. East be occupied Heres hard work for young soldiers, don't soften it down. Tell young men that its hard & very hard — any man that w^d not come because a field is hard is not wanted. A man to work in these new fields must expect to be insulted & slighted perhaps stoned & personally abused. If any man of good caliber who's willing for Jesus to face such things once ~~in~~ in a blue until his character & aims are known while come send him sharp. He's wanted.

Just read ~~the~~ above about Chapel to my wife she says had I put it stronger in a missionary point of view it w^d have been better. This is not a native church building but a place for missionary operations.

I have been & am trying to bring this Ch. to be as independent in business affairs & temporal matters as they can be & as soon as they get a little better established, rooted & grounded in the faith — I hope they'll leave us & become as a church quite distinct & independent. If too poor to buy, build or rent a room for worship they can meet from house to house — if too weak to support a pastor they can conduct their own meetings as the early Ch^s did before them. There is ability enough in the Ch. to do it & but for those long lasting discussions & quarrellings I shd wish to see them "sworn" now — May they soon be able. By meeting with them occasionally as the brethren & by giving a word now & then when needed I think the needed directions to their movements & actions might be given, soon there wd be very little need of such things. The Chs at Wadale were very much less intelligent than this is yet before I left them I never would nor did do anything that belonged to them even when present at their Ch. meetings I always put myself in the background & tho' ready to give a word of advice when needed took as little part as cd be save when called upon as an individual &c. & I aimed to speak as such not as a Missionary.

I have been more or less troubled with ague since returning from touring but think I'm quite well & strong again. Mrs A. is very well & so are the children — save prickly heat & the rash that accompanies it. We are now fully at work in the city daily preaching — will try & send an acct of that sometime.

With much love from Mrs A & myself
I am Yours affectly
Wm Henry Atkinson

Solapur April 20th 1872

My dear Dr Clark:

I wrote you last week & wish to send a line with this appeal of Park's - for it is his & he deserves the credit - altho I have signed it with him. In it we ask for a new man for a specified station - According to existing regulations the Mission only can locate a man. But I look upon this matter in altogether another light. The field for wh. we ask this man is not, in the Marathi field & not in the province of the Marathi Mission. To occupy this Cannarese region we need your & the Pru. Commtees authority! Or rather it lies with you as much if not more than, with us as a Mission. I have down on my private docket for July meeting to move a change in our name, at present our Constitution reads "Sec I art 1. This Mission shall be called "The Marathi Mission of the ABCFM". or "The American Mission in Western India". Our Reports go "American Mission among the Marathas" &c. We want something like this "The Mission of the ABCFM in Western India", & that will give us room to work in other languages I've come to the conclusion its almost a necessity in Solapur. I also think it will be well to move in coming Mission Meeting that we as a Mission call for a man to occupy this region referred to in the appeal. In haste

Yours affecty Wm Henry Atkinson

Rev. W. H. Atkinson
Sholapoor, Apr. 20. 1872.
Rec'd May 25.

Rev. H. C. Atkinson

Solapur July 18th 1872

My dear Dr Clark

Yours of May 20th in reply to mine of April 6th was duly Recd. Many thanks for your hearty approval of my plans & wishes. As you will have seen ere this I presented plans & Estimates (or a lump Estimate given me by a good Eng friend of this place (L. H. Butcher Esqr. R.R. Engineer) to the Mission last May.

The unexpected change of holding our meeting in May made it impossible to await your reply to mine of April 6th so I made my statement &c & the Mission at once approved & made the requisite appropriation (less by Rs1000 or Rs1500 than I at first expected wd be required) knowing that it wd be thrown out if not approved at home & I shd hear of it before time to commence operations. We hope to raise as much as possible for this by special donations here & at home so as to turn as little of the regular funds of the board from the ordinary chan̄els as possible. As nothing can be done until after the rains I am, as I find leisure, maturing plans so as to have as convenient & economical building as can be. Every week almost makes me feel the importance & necessity of having this erected. When it is finished & the bell - now useless in the Mission house at Bombay - swinging I feel sure the heathen portion of our audience will be increased fourfold & often more.

When I wrote you last I was suffering more or less from repeated attacks of ague. My trip to Mahableshwar for Mission meeting proved under the blessing of God the needed remedy; I returned quite free from all fever. I went a little earlier & staid a little later - as long as I c^{d} leave Mrs Atkinson alone.

Last month (June 15th) our little George Herbert began his independent physical existance, & has maintained his independence since then in a very independent way, making all around him quite dependent on his whims, for their peace comfort & rest. He is a fat little chap & doing well. Mrs A. is all well & strong again

& about ready for all her daily duties.
Our other little boy is quite an invalid — he had once began to walk but can't put a foot to the ground much less bear his own weight on his legs. His knees are so painful often that he can't bear his knees to be touched. We called in the Dr. who said that had not remedies being applied in time he wd. have had a stiff knee but tho't that a few months of care wd. see him right again. Teething & this exceedingly hot weather wore on him very much. Since the rains he has picked up a little. Our oldest — little Minnie is now the healthiest little chick almost imaginable. Solapur seems to agree well with both Mrs. A. & Minnie.

The late Meeting, wh. you have heard of I expect~~ed~~, was one of no little importance I think. The advance steps taken you will see at once. We cd. not do much as far as Pastors & Chs. are concerned. The times are very hard in the Nagar districts where our Chs. with Pastors are. Still its putting things in their own places to throw the care of the Churches (buildings) on the members of the Churches, we giving what is supposed will be half the cost. In many cases nothing will be needed but we come onto the right footing, the question is not a few more annas more or less to be paid now it is to put things where they belong. We shall work all round square someday. I tell you its a good thing to have Missionaries go home once in a while, almost every Missionary that returns helps us on a step or two, & gets us out of ruts. *(omitted see below)

Our work goes on as usual - in schools the most interesting item is about the Stone cutters. I tried to get them to come under our rules & find a building for the school &c but they cd not do it so I established a night school for the young men & sent all the children to another school in the city. I have not seen in India any scholars so keen to study & hungry for knowledge as these are. They are a peculiar race & do not usually have fixed habitations but this lot have settled down & built houses & now their children are thirsting for knowledge. I hope that they will advance quickly & feel their need of spiritual food. My teachers & helpers feel very much interested in them.

{* The great step in advance taken at our last meeting was putting our assistants as far as can be on to a system of allowances. This has its chief excellency I think in the fact that it brings them out of the position of paid mission assistants more fully into that of workers & for Christ simply supported while ~~&~~ engaged in that work all their time so can not support themselves. I feel inclined to think that this idea, if we can get it into their heads & hearts, will greatly help us to solve the vexed questions about paid native assistants. I value the step just taken more because I think it will ever bring before our helpers this view of their position than from the fact that it will relieve us as a body & as individuals from the ever returning trouble, as under the old system, of petitions for more pay. Every man here in Sholapur sent in such a petition this meeting. And ~~this~~ the advantage of being free from this is by no means slight.

To return to our work here. There are a few cases that look a ~~little~~ interesting but have not advanced far enough to be of sufficient definiteness to mention. Since I wrote so joyfully & enthusiastically about that Kunbi youth of Alhanar in my former field — Watale — I feel very cautious about writing of things in prospect~~ively~~, better wait until after the proving. That Kunbi soon after admission to the church fell into gross sin & was obliged to

leave
the Neighbourhood. After two years of rough & tumble life he has come down here to Sholapur & obtained work as guard of the Mission premises. He has not been with us long enough to show how he is beyond his manifest desire to live among Xns & be thot one of them. I have hope for him but its all I can now say.

Our little church grows but mostly from the ~~women~~ Xns & baptized youth that came with us from our former homes.

I am hoping that the way will open in a week or two for me to spend a few days each week in preaching tours up the R.R. I have in preparation of these made a changes in my helpers & relieved Bhujang of the school having put that in charge of Dewaji — & put him under the heading of "preachers" or catechists". He is a promising young man & after some weeks of trying him I came to the strong conviction that he is well fitted for a preacher. I intend to take him with me & leave Lakshmanrao to preach in the city having Dewaji the teacher to accompany him A.M.s. In this way the work in the city will always be going on & give me the means of making frequent visits to different places down the line

Sholapur, July 18. 1877
Rec'd Sep. 3.

& off it, wh. will also enable me to spend the cool season in the more distant portions of my field.

Mrs Atkinson unites in kind regards to yourself & Mrs Clark

Yours affly

Wm Henry Atkinson.

See over.

P.S.✱ I notice that you spell the name of this place differently. The proper way is Solāpūr & quite recently the Post Office & other authorities have had all the names in the presidency spelt according to this system (Sir Wm Jones') so that hereafter it is proper to write Ahamadanagar & Solāpūr & Pūnē (Poona✱) instead of Ahmednuggur & Sholapoor &c for wh. there is no authority save the long ~~[illegible]~~ following a bad example. There is no "h" in Solapur & the last letter is "u" = pūr. Please excuse this correction

Yours W.

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Solāpūr March 27
1873

N. G. Clark D.D.

My dear Brother,

I did not write you at the close of the year as I have been wont for I had nothing special to report, & what little I had you w^d find in the Mission Report.

My family have now been away from here since early in Oct. most of the time at the hills. I paid them a short four days visit at the end of January & hope to go there for the rest of the hot season perhaps next week. The severe & protracted illness of our little girl - Minnie - made the change necessary. She has recovered her physical strength but is yet nervously weak. I imagine it will be long ere she out-grows that entirely.

Our little boy too who had been pulled down to a mere skeleton without strength to stand on his feet when he left - tho' he had once been able to walk a little &

R. M. H. Atkins

without energy to talk tho' it was evident he understood all that was said to him is now running about as sound as a barrel talking every thing.

Our new Chapel is progressing nicely it is 45 x 30 ft. outside & has a little room attached wh. I shall probably convert into a reading room & library. The building is of brick & lime — solid work — will be plain neat & strong. The cost is exceeding the estimates first given me — how this has come to pass I don't fully know — I fancy because they were carelessly or hastily made. But one item is plain the foundation had to be very deep — in most places about here a rock foundation can be obtained within a few feet (often inches) of the surface but in that place we had to go 10 & 11 ft. deep. In view of this increased expense I asked & obtained leave to have the Rs 2000. granted in addition to what c^d be raised here. Which was virtually to limit the sum from the funds of the

A. B. C. to Rs 2000. & raise the rest. I have recd some Rs 1300 now. This will put up the building but not furnish it I fear. Timber has risen in price ten per cent this last 6 months. Our good Collector has given in all Rs 500. & I asked a donation from an Uncle in Eng. from whom I've recd £50. (Rs 521.11.9) So the general public has not done much & indeed much cd not be expected from Solapur as it is but a small station.

The Ch. contribute to it - some of the members having given a month's income some give a tenth & some are yet to give.

The state of things is not the most satisfactory in the Ch. better on the whole than formerly for the most quarrelsome members have left leaving the Ch. much the better for their departure.

Twice within the last eight months members ~~has~~ had to be disciplined for adultery - two of whom were employed as Colporters.

Altho. I have had to superintend the building of the Church myself I was able to tour during Jan. Dec & much of Nov. I visited 2 larger towns, some of ye spending from 10 days to nearly a month at each place. I was at Mādhe for some 10 days I think - at Karmāle nearly a month & at Kurdu Wadi about two weeks. I forgot - I was 2 weeks in Solapur for the week of prayer &c.

At Mādhe we had a very good reception & were attentively listened to. At Karmāle at first frequently & strongly opposed wh. never entirely ceased but I think for all that our stay was not in vain. I hope to spend a good month there next cold season. The truth seemed new to many - those who were our opposers knew of the Gospel.

We went to Kurdu Wadi because there were some inquirers there but their faith seemed to have been undermined during the 2 weeks of absence at Solapur. The manner in wh. this was accomplished & the men by whom I am not sure of. One story that looks like truth was told us by a cultivator who c^d have no reason as it seemed to us for telling us a falsehood.

The father of the inquirer

His story was that one day after he had brought home his son from visiting us at Solapur he called together the chief men of his own caste & of the village & told them that his son was about to become a Xn & requested them to take measures to prevent it. They accordingly acted in some way of wh. the result was that the young man promised to give up all thots of becoming a Xn. However true this may be I have fears also that other efforts were made to subvert the young man. Still he is not without hope & professes to us that he will examine the matter more carefully & act. I've never met with a convert whose manner life & conversation gave better evidence of true heart conversion than did his & the case is a very remarkable one. He expressed the strongest confidence in Christ as his Saviour & that his sins were all forgiven. He endured taunts, threats, insults & persecution calmly, meekly ever showing love for his opposers – & yet has gone back. I can not help believing that he will return. There is another man there who appears well & remains firm in his position as a humble inquirer. There are a few others who are interested & convinced but not converted scattered thro' my field — they are not dead cases.

What we need is a class of independent works & — especially — the outpouring of the Holy Spirit. There will be a grand forward movement here in India some ~~day~~ & I hope not far distant day, but it has not come yet. Japan is the country today of special interest. The the youngest of missions our older mission, I think, sh^d give up prior claims to its, at present more important calls.

We need more men but we can get along better without than can Japan. I hope the day will come when the pressing needs of Indian Missions will be so great that other Missions will say the same of us, & hold their own while sending us all reinforcements. With much love in which my wife were she here I know w^d join I am Yours

Ever affectionately
W. H. Atkinson

Kolapur, March 27, 18[illegible]
Rec'd May 26th

[illegible]

Ahamadnagar Nov 1st 1873.

My dear Dr Clark.

Your kind letter — I don't remember the date & have it not with ~~you~~ me here — was duly recd. The new building of which you make special inquiries altho almost ready has not been opened & will not be until Dec 31st. The reasons for delay are mainly that the touring season now opens & I wish very much to make some visits to the places where I was last season & could not well do so if we shd dedicate & enter our new building at once as I shd desire when once we commence operations there to continue with out any break for some time. Benches too are not as yet — I shd have been willing to dispense with them for among the people themselves — lower & middle castes — no such things are needed or used. But it was thot — & I also think wisely — that as we always use such things they wd deem it a slight shd we not provide for them benches. The Govt Schls & all other mission chapels have them. I think that I shd put up a very different style of building were I to begin anew now with the experience that I have gained. But this is after the usual style in Western India & is good work. I hope eventually to receive enough in this country to ~~for~~ meet all over & above the Rs 2000. from the Am. Chh. Bro Harding is to come up to preach at the dedication & we are looking for a high time then. For we are to have more than a long looked for dedication. Our Church has called a Pastor - Anaji Kshirsagar recently licensed of the Theo. Class - one of the best men in the class. But the delightful feature in this call is that it is to be on an independent footing - no aid from the mission. The present allowances granted to Anaji amt to Rs 14. per mo. The tithes of all the

Ch. membership amt. to about that Shd that membership remain as at present. Hence Shd all be faithful & pay in their tithes the matter will be plain & simple; but I've not the brightest hopes of that & probably ~~Rs~~ 14. ($7. gold) won't be recd every month. I shall see to it of course that R. Ksh. suffer no serious loss & inconvenience. But the ~~matter~~ sum is so nearly the right amt. that the Church never asked aid. This will be our first independent Pastor & we rejoice in it greatly. It can not be called an independent church however, for that implies a body of Xns independent of the Mission – While our Solāpūr Church is composed largely of Mission workers, & Shd the Mission cease to exist, their means of support wd cease; & they probably from force of circumstances unavoidably be scattered. Had we a church as strong as that in Solāpūr of independent workers I Shd be ready to say – 'Mission work is ended here – You brethren are the leaven for this region – leaven the lump.' But we are a good way from that yet.

We have a large field there & I hope soon to see our Native force largely increased but I wait for the Opening of the way, & trust the Lord will make it manifest soon.

You will doubtless be surprised at the prospective Change in the Solāpūr Dist. by Bro. Park's prospective move to Bombay. But every thing seems to indicate that this is a right move. Park says he feels called to devote himself largely to the preparation of a vernacular Xn literature; - our Mission have talked much of having one of our number as Secy of the Bombay Tract Soc. as Mr Hume was & then Bowen - & it seems necessary for the Efficiency of this important branch of Missionary work. P's energy & ability in that line as well as his tastes & the fact that he has devoted himself largely to that work point him out as the man. While Solāpūr will soon be supplied with a man (Bruce! perhaps) devoted to Evangelistic work largely & so every department be manned in the best possible way. This plan utilizes talent in its own department. -

We are detained here at Ahmadnagar a few days longer than our plans by illness of our Bertie - hope to go Tuesday. The Hardings go Monday - Wells, the Winsors & Parks have gone. We have had good meetings & the Spirit's manifest presence. - The State of the chs in the Nagar Dist seems to me better spiritual than formerly. Things look hopeful & bright. With love from us both

affly yours

Wm Henry Atkinson

Ahmadnagar Nov 1, 1873
Rec'd Dec. 9
Ans [illegible]

Solāpūr Jan. 17th 1874.

My dear Dr. Clark

Your letter referring to my remissness in corresponding was recd two weeks since. It is true that I have written very little of late.

We have had an interesting time lately at Solāpūr. The dedication of the church took place Dec 31st & the ordination of Pastor Anaji Kshirsāgar on Jan 1st. In my last I stated my reasons for delaying ~~for delaying~~ the dedication if I remember correctly. The council called by the Solāpūr church to help examine & ordain their pastor-elect assembled at 10 a. m. Dec 31st but did little more than organize & arrange for the examination to take place next day. In the afternoon we gathered in the new building at the ringing of the new bell for the first time. The bell proved itself to be a good caller. The house soon filled. Bro. Harding who first began the work at Solāpūr came up to preach. He also offered the dedicatory prayer. Bre'n Modak of Nagar & Baba Padmanji of the Free Church Mission Puna also took part in the exercises. I read the act of dedication. Tho' the audience was large it was not the quietest, still there was a large number of attentive hearers. In the evening of the same day we had an English service at which Bro. Park preached. The number of persons present who cd understand was very small. I was surprised & much disappointed. The next day at the appointed time the council again assembled for the examination of the candidate. All the members of the council were at Ahmadanagar three months before when Anaji Kshirsagar was examined in a most thorough manner for license, hence the examination wd have been a mere form, had it not been desirable for the sake of the church. All present at Nagar remembered how well he acquitted himself there in his examination & how profound the impression made on all who heard him narrate his personal experience.

In the evening we again gathered in our new building with a large audience. The members of the council took part as follows: Pastor Vaniram Ohol of Rahuri was Moderator & had the introductory exercises. Pastor Modak preached the sermon. Missionary Harding lead in the prayer of ordination, Missionary Atkinson gave the right hand of fellowship, Miss'ry Park charge to the Pastor & Baba Padmanji late pastor of the Free Ch. mission Church of Puna the charge to the church. As on the previous day tho' there was more or less noise a very large audience gave good attention to all the varied exercises to the last. This is the first church in Western India that has undertaken to maintain its pastor without seeking aid I believe. I think the enterprise will succeed. The church has not during the ten years of its existence contributed on an average Rs 80. a year & it will find some difficulty perhaps in getting wonted to this unusually heavy & constant burden, but I believe it will succeed. I've long wished to see such an experiment in our mission & hope it will prove a means of provoking other churches to good works. It is true however that such favorable circumstances & conditions are not to be found in any other church. There are twelve families resident here all having fair pay. Their tithes make the salary of our new pastor. What would be the grand sum if our congregational churches - to say nothing of Christendom - wd only hear what the little Solapūr church of 12 families is doing & go & do likewise. I'm inclined to think that few churches wd then be dependent on The Home Missionary Society & that there wd be no lack of funds for the Foreign work - no debts - no retrenchments (as of Rs.2000 to the Marathi Mission work every few years & two in the six years I've been here - & I know not how much elsewhere.) The step this church has taken is one you'll be glad to see I know very well & I have much pleasure in making it known. It is by no means true that all the Christians of our mission pay tithes however. Those in good position for the most part do so; still the larger number - probably three fourths of the male membership do not contribute much.

The brethren who came to attend the council remained with us until the evening of the fifth so that we were able to hold meetings every evening & we had very gratifying attendance. Since then we have had regular preaching services in the church everyday excepting Thursdays & Saturdays. The attendance has varied but has been for the most part very good. It has averaged about a hundred. There is just now a pilgrimage to the temple in the town also a large bazar in connection with it hence great crowds of people are here from other places. Many having nothing to do at times - we have tried to give them something to think about. On the two great days of the feast - Monday & Tuesday of this week - we had what was almost equal to all-day meetings. At three the bell rung & a goodly company soon assembled & were held until the time of the procession to the "Burnt Offering." As soon as this was over - about half past seven - when the people began to return - we again assembled rung the bell & commenced a service which lasted till 9.30. We had a succession of different preachers & a changing audience tho' many stayed a long time. On Tuesday we again came about the same time & stayed one after another preached until six. We then gave notice of a service of song in the evening - & went home. At 7.45 we had a Kirttan hastily gotten up but well conducted by Pastor Anaji who gives promise ~~of great promise~~ of great usefulness in that line. Beautiful fire-works of great variety were being exhibited on the road round the tank, yet in spite of these external attractions we had a good & attentive audience. The illustrations, explanations & exhortations that accompanied the singing were very excellent & being delivered in so pleasant a way were recd more favorably than ordinary preaching. The most effective preaching to Hindus that I have seen has been thro' the Kirttan & I hope now that after a little training we at Sholapur shall have the benefit of this efficient arm.

We have had a very short touring season. Our new building gives us what

is virtually new work which will keep us here until the season for touring is past.
We went to Hamnole for a month tho' our stay was shortened a little. The Mohars were very attentive & I think fruit will be gathered there. We hired a shop at once for the month. It was the best we could get tho' too small for regular preaching. We had however a few preaching services

there. It formed a good center & was a good place for the colporteur to display his books. We hope that we shall have another opportunity soon of visiting this place.

Mrs. Atkinson wishes me to say that she will write soon & I hope we shall both do better in this line in future. With our united kind regards

Affty Yours. W. H. Atkinson.

Solāpūr, Westn India.
Sep. 3rd 1874.

My dear Dr Clark

It is again some time since I last wrote you when if I rightly remember I gave an account of the new Church building & expressed my hopes of its great usefulness in drawing audiences, tho. it was too soon to speak confidentially.

From the middle of April on for some time our audiences at our services became very small & I was led to fear ~~that~~ after all the new building was to ~~have~~ be no great permanent help in the matter. About ~~that~~ [illegible] time I went, May 1st to Mahableshwar for our Financial Meeting took my family & staid into June. For my absence I arranged for two services a week & these were regularly reported to me. There was the same thin attendance. On our return however & going to work as before, 4 Evgs a week for the meetings, we found that the only reason why so few had attended was the great heat. With the rains & cool weather came back good audiences. Hence I think we may now consider the advantages of the new building in every way great. I can assure you its a great comfort to have it. When I can get its photo I'll send a copy for the Herald.

With the new Ch. building our Church Spiritual you will remember, took a pastor assuming his entire support. There was some little fear that one of my assistants Lakshman Rawaji, who had desired among other things to become the head of this Church, wd give trouble. We had at our last Oct. Meeting decided to remove him when he so earnestly entreated that he be allowed to stay that we acceded to his request & reinstated him. It was a mistake. The idea seems to have been wrought into the poor fellows bones & can't be driven out. He in various ways was a source of annoyance until at last the Pastor asked to resign. I was then at the hills. I wrote asking to have the matter rest until I can come. I then looked into it ~~the~~ after seeking advice refd it to the mission: He is to be removed. It was almost decided to dismiss. But I was not prepared to recommend that unless compelled & as Bro. Winsor, at last offered to give the man a trial in a new place under new circumstances we design placing him there. Since that desicision was made he has lost his wife & infant child & we had hopes the loss wd be a blessing to him. We wait to see & let the matter rest until Oct. next. Bro. Anaji Kshirsagar (the pastor.) I feel safe in saying is proving himself one of our best men & will rank as pastor, I think next to Modak, Vishnupant & Kassim. I enjoy his preaching & his tact during some of the troubles above refered to was admirable. I think he was a little hasty in asking to resign in view of the troubles he had but can not, knowing them, at all blame him.

We have nothing of special interest. Our audiences are good & the gatherings at street preaching are large, still we seem to get no strong hold on the people. Every little while I see something wh. appears most hopeful & hail it gladly & then am disappointed. A young man came from another region, joined himself to our people. His life & conversation, his manifest faith in Christ & joy in believing cheered us much - he was baptized, at last for some misdemeanors he lost our confidence - and as he got no pay - so he now says - he left us & has become circumcised & is called a Musalman. Another & I think sincere inquirer - of the Vani Caste hangs off now because of this fall & thus we feel its bad effect. Pray for us.

Affly Yours

W. H. Atkinson

Sholapur March 27
1875

My dear Dr. Clark My wife sends an ~~open letter~~ for you to read &c. It is ultimately for Mrs. Finney but please forward it to my Father Deacon L. K. Hatch Lisle DuPage Co. Illinois. He on reading it will send it to Mrs. F. She is too busy to write & I don't seem to get at it either so send this to be read as it tells more about our tour.

We had a very profitable tour the best we've ever had - had more inquirers than ever before. Pray & prayer ansd will bring a good harvest. Affly W. H. Atkinson

I hope you have quite recovered. The news of your continued ill health is very discouraging. May the dear Lord soon make you well again. W. H. A.

The letter was read & forwarded. Very sprightly & good.

Rev. W. H. Atkinson
Sholapûr, March 27, 1875.
Rec'd May 9.

Solapur, Western India 17-6-75

Dr. N. G. Clark For. Cor. Secy

My dear Brother.

For some time I have written little for I had no news of special interest; so I will now refer to our work during the last touring season as well as to that of the late hot season. You know that on account of the sudden & severe illness of Mrs. Atkinson I was prevented from attending the ~~Oct~~ Annual Mission Meeting at Ahmadnagar last Oct. The trouble, as you may remember perhaps, was, from overwork & nervous prostration in consequence. Our little Lulu was then nearly a month old & I had, as you can easily see, a good ~~[illegible]~~ deal of care day & night. Mrs. A's ~~mother~~ instincts were too strong for the disease & she was soon up again. Then I had a brief attack of ague that used me up a good deal. Tho. Mrs. A. was up & attending to duties she was still weak & I was not much better so we c'dnt make as early a start on our tour as we had intended, for the early cold season, when the ground is damp, is more or less feverish ~~&~~ touring for weak persons is not the safest. We got out on the road.

Our plan was to spend as long a time at each place as might seem desirable. never if possible less than a week; & to go to those places where there was or had been more or less interest. We went 16 miles West as far as Kurul. Two miles from K. is the village of Pimpari, where in Bro. Hardings day there had been a good deal of interest. "The whole "Mahār Wādi was interested & at times ~~they~~ it "seemed that all the Mahars wd become Christians". Four did come forward & were examined by the Ch. – A vote was passed to receive them. They went home but only two returned to be baptized & these after that one Communion season "were never known as Christians. They now say that the native teacher deceived them or rather urged them to do what they were not ready to do. They were interested, convinced but not converted, hence they fell away under persecution Still ~~they~~ some were really interested & convinced. We were able to get hold of one only of these. We found that he was living a life of prayer & trust secretly. Our stay in that neighbourhood was three weeks & it was not until the last part of it that we got hold of Sadubā. I think I shall always remember his going aside with my native associate & myself to a quiet tent for prayer. We each ~~had~~ prayed & then asked him, his cheerful consent, & evident familiarity with prayer & earnestness, gave us great joy. He promised to go in to Solapur with his wife to see the pastor & be baptized. He did not go however. He is a very timid man & knowing how he was persecuted before & how he fell & ran away feared the result now. However two months ago he came & asked to stay awhile that he might be better instructed before he was baptized & return home. The request seemed reasonable but I had no place to put him save in the wood shed of our kitchen, wh. I told him he might have for a couple of months if he liked. He gladly took it. Two weeks ago he was baptized with 4 others the same day, he appears very consistent so far.

At Pimpare, last Dec., we had some very attentive audiences. At times they seemed much impressed. Once I felt impelled at the close of one evening's meeting to ask, & urge, any willing to confess Christ to do so then & there by rising. I almost tht. some one would. None did arise however, still Sadubā & Rama (& some others I hear) felt inclined to do so & decided to be Christs. I then ~~now~~ had no talk with Rama. A few weeks ago Sadoba went to his village on business & Rama returned with him. He said he had been living as a Christian secretly since last Dec. & wanted to be baptized & recd to the Church. He is ~~only~~ about 23 yrs old & the son of the man who was the most bitter persecutor & the leader ~~of others~~ in the persecution of those who were examined by the Church Eight yrs ago. ~~He~~ Rama knew this & feared his father, still he seemed very courageous & strong in Christ. He said he wd not leave Christ tho they shd persecute him to death. He also was recd & baptized being one of the six mentioned above. His parents & near relations came in the afternoon of the Sunday after his baptism ~~in the afternoon~~ & most earnestly besought him with tears & loud lamentations to return to them & Hinduism. They used all sorts of ~~[illegible]~~ allurements. ~~They~~ He said, "certainly I'll go with you" & started. Then an aunt of his said to some of our Christians "Now you forgive him, he's going back to us & "we'll make him a hindu again". In her joy she let out their plan. They had men ready to carry him off. As soon as he heard this he refused to go with them, saying I'll come some day soon but not now. He persisted in this & at last they left. While with us here he ~~seemed~~ appeared well & sincere & he went to his family after being amongst us some ten days & we hear the whole family have gone with him somewhere away off we know not where. We are by no means certain of the immediate result of this for his people will try him much. May He who alone can sustain a man in such trials be very near to him & give him all needed grace.

We had a long journey from Kurul to Kurdu Wadi where there are inquirers among the mangs. A man & his wife from Kurdu were among the six rec.d this first Sab. in June. The other new member is a girl from our station Sch.l the relative of Christians & daughter of a Christian father long since dead.

Our Mission Meeting was as usual at Mahableshwar. The minutes you have had. I think theres nothing regarding our work there I need refer to, save reductions in medical attendance &c. The only things I did not favor was the insertion in the estimates of an allowance in part for a house for Bro Park as I believe the Tract

Soc ought to furnish that at least. I know the funds of the Tract Socty are not flush but ours are not. The Tract Soc. ought to find the house & can do it. If the Board make an allowance, "simply in case of need" there will be sure to be the need found.

I didn't vote in favor of so large an increase of the allowances of our single sisters because I don't see clearly what is the thing. I think the allowance as now voted is perhaps about right. But its out of proportion with the rest of us. I c^{d} not have voted in favor of that motion without voting for a like increase on all (making an unmarried lady have half a married missionary's allowance) & I think this is needed. Had I not private means I don't see how I sh^{d} get along. Last year I used much more than my allowances as the Treas^{rs} books will show & we live & dress very plainly. We shall have to come to this rise yet tho very loath to do it. It'll be some years yet. &c

{ As to D^{rs} fees & medicine, You see that we have again inserted it in estimates. } Medical allowa

The letter last spring from the Rooms

said the Prud Com^tee say no reason why we sh^d
"not get it out of our allowances as missionaries
"in other fields did". I think reference to the
constitution of our Mission & to the records of
the Board when the present system of allowances
for our Mission was made w^d show very
clearly that the statement ^above is a mistake.
An estimate was at first made as to what
a man & wife w^d need for food, clothing &c &c
needed personal expenses with ordinary care & economy. This was from
actual experience by careful men. That sum
was put down as a fixed allowance. Then came
the other things left out in that estimate viz,
children, conveyance, trav^g expenses & medical atten^ce
These are variable - sometimes needed & sometimes
not need - "let us make estimates of what
"may be needed but only charge in accounts
"actual cost". That was the decision. And for
the Board its the wisest & cheapest. A ref. to
our Treas^rs report & to our estimates will
show how often the medical allowance lapses.
Beyond a few medicines I think we at Solāpūr
have been the only ones called to pay any D^r
a fee for several years. The rest had no
fees to pay & no fees to charge. The allowance

lapsed to the Treas^y again. W^d it be just to have this burden thrust on us at Solapur & we have to meet it out of our general allowance of 145 Rs a month when others having the same (145 per Mo.) have no such burden? There is but one opinion in the Mission about this matter. The Sec^y will have written you about this as agreed in Miss^n meeting & I, as the one most personally interested was also to write. As one Bro. said - "if the Board wants "us to do as other Missions, then an addition "must be made to our general allowance & "we can ~~attend~~ meet this expense personally. "It will be less economical but if they at "home can't see it there'll be no help for it."

I hope there will not be any change in the present economical plan of meeting this item of expense not included in our general allowance of Rs 145 per Mo., & only charged in our acc^t when & as paid..

We are hard set to make our reductions this year & not affect our work. We staid at home from the hills & the retreat to do it & I fear the result so far is my wife's illness, & that uses up a third of the saved traveling expenses in a Dr's fee & medicines. I am glad to say she is much better. It's the same trouble as last Oct. She's all worn out & we ought not to have staid at home. Reductions have reduced her very much. But we shall not have to reduce our working force.

Our little Lulu was transplanted to the home above on May 20th after a few hours illness. convulsions from teething. I was away at Mahabaleshwar but Mrs. L. telegraphed for me & I got home in time for the funeral. It was very hard especially for my dear wife but we found the Lord the Comforter; & the rest in Him was fully according to His own promise. What might have been had we gone to the hills is impossible to say. I think however we shd have been saved this illness of my wife, & may be our Lulu wd have been with us. Still it was all in the Lord's hand & He allowed us to decide to remain. Reductions have reduced us.

We have had rather discouraging accounts of your health - of late a little less discouraging but hope to have hopeful accounts before long.

The entire Sholapur field is now in my hands but I hope that there will be an associate given us at our next meeting in October, perhaps two for a new Station at Barsi. The work in the Barsi part of this field, probably the most interesting of any at present in our mission, has been neglected for lack of a successor to Mr Park. As he ~~still~~ hitherto retained the field & c'd not attend to it while at Bombay where, indeed, he has more than his allowance of work.

The rains have commenced & we hope for a few months of good city work then after the rains & the annual meeting a good work touring. The next hot season we must spend at the hills. With our increased number & better use of the hills we really need another house there. I hope the financial condition of the Board will so improve so that we can get another house or cottage at Mahableshwar in a year or two. I think one reason why the Madura Missionaries stay longer in India than we do is largely because they all all go to the Hills every year. We at Solapur intend doing so now & I hope by so doing to spend 4 or 5 more years in India. Still these late illnesses of Mrs A. make it somewhat doubtful.

With our united kind regards & love to Mrs C & yourself Believe me, Yours affly

W H Atkinson

Rec'd July 31.

[illegible]

Mahableshwar

Sholapur Western India
July 15th 1875

My dear Dr Clark,

I herewith send copies of two letters of the Doctor in charge of this Station. I do so not, as yet, asking anything in regard to the matter, but simply to let you know what is to be feared & may be expected. Indeed we do not yet know what is best to do, & are waiting, on the strength of his second note, to see if it will not be practicable & safe to wait until Spring. I have no associate here, & can not, without some help, get away in any decent shape. Had I had an associate now to whom I cd turn over this Stn work & who wd have kindly undertaken to dispose of my furniture & kit, I think these first letters of the Dr's wd have started us home. After Oct. Meeting, when the Station will be properly provided for, it will be too late to get home before winter. It was the difficulties as to these things that urged me to write Dr Cales asking what wd be the effect of our staying over the cold season on Mrs Atkinson, & the second letter is the answer to this question. It is among the possibilities that we may be home within two months of your receiving this letter. For as the Dr & Bro Harding advise, if there is the need, we shall start at once. But we hope there won't be. I expect to be able within 10 days or so to make a definite proposition to the Mission & then of course to the Prud. Com. — My wife is just worn out & has no life nor strength left. With this knowledge you will be prepared for anything that may be in store for us. It's all in the Lord's hands & we try to rest in Him & simply find out what His will is. Ever yours J. H. Atkinson

Copy Dr Cates' letter 1. — You wished to have my opinion about Mrs Atkinson's health in writing, & I have no hesitation in saying that I consider a complete change of climate to be very desirable, if not absolutely essential to her complete restoration to health & strength. I believe her to be quite free from any organic disease, but the state of debility & anaemia from wh. she is suffering has now continued so long, & with so little improvement, in spite of the free use of tonics & other strengthening remedies, that, I fear there is but little chance of regaining her former state of good health in this country, & I wd, therefore most strongly recommend a change of climate with as little delay as possible. Believe me Yrs sincerely William L Cates.

Letter 2. My dear Mr Atkinson; Your question is rather a difficult one to give a decided ans. to. I am, however, inclined to think that if Mrs A. can get thro' the next 2 or 3 mos without further deterioration of health, she may be able to remain until after the cold weather, say till the end of Feb. Believe me ever &c W.L.C.

P.S. Sh'd Mrs Atkinson seem to be retrograding I think she ought not to attempt to stay any longer in the country. 12th July W.L.C.

Correct Copy J.H.A.

So. Japan. July 12. 1887

Rec'd Aug. 23.

Health of Mrs. A.

W. Atk. 28

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Solapur India Aug. 5th 1875

My dear Dr Clark,

Two weeks ago I wrote you giving our Station Dr's opinion as to my wifes health or rather illhealth. Since then we have been in a continued state of doubt & perplexity. The Doctor says now, that Mrs Atkinson has really made improvement, tho' very little, yet enough to warrent our staying on a little longer. And that if she continues to improve she may stay until next spring. The change, to come now, to cold winter weather wd be very undesirable. I dont think my wife cd endure it at all. We cd & shd go to Florida for the winter, where one brother is & the rest of my people are going, but we cd not avoid weather too cold for ~~her~~ Mrs A. in her present state. Mrs Atkinson is very weak, she can take a few steps at a time and manages to take a little drive in our bullock cart every day. She can read a little & talk a little but not very long without weariness. I suppose as an effect of this anaemia she has indigestion & not much appetite tho' this has improved lately.

I think it all but a certainty that we must come home next spring, mostly likely in company with the Bissels. We are not at all clear what to do in that case. While my wife is weak she will not be able to go into small quarters where the children will be crowded on her. For this & for economy we do not propose to go to Ill^e until after the first winter. My people are now going to Florida & ~~our~~ one winter must be with them. It is just what my wife's health needs. In the mean time, we may, during the summer, go to Alstead my wife's parents former home, or we have tho^t that if practicable, we might stay in some quite cheap watering place in England or on the Mediterranean ~~south of France~~. And I wish to ask your opinion in this matter. 5n

As to the financial part of the affair I do not expect that it w^d cost the Board any more by our doing so. The traveling expenses w^d be about the same & when we halted for a few weeks or months I suppose we w^d be allowed the same as if in America or as here if you like. I see that the general allowance for a missionary with a family like ours has been $1000 a year. It will be a trifle more expensive having my wife sick than ~~having~~ if I were ~~me~~ sick. but whatever ~~the~~ Committee allow we shall accept with thanks, Tho. I had tho^t that 100$ per month w^d be needed, but you know about such affairs better than I do. You know I am English

Som & Bud & had a Kind of half promise to go out viâ England when we Came but for Economy's Sake were sent the long & tedious way via the Cape. And I never objected. Still Id like to have a week or two in England now, Even if we do not stay there for the hot weather, for I'd like to visit some relatives & see the Homes of my youth &c. I refer to these matters now because of the printed Directions that were circulated some time ago, calling for ~~the~~ returning Missionaries to select the quickest & most direct routes. And I had rather write about the matter before hand ~~than~~ & know just what you say before we make definite plans.

I have not asked leave to visit America of the Mission directly for, as we are not to go at once, & the Miss. ~~are~~ to assemble in October, & as there will be then time to write you & receive Ans. before we need to go — unless something unfavorable sh'd come up — I did not think it best to do so by circular.

All the brethren however in private letters, are willing to have us go if we need to, & the asking in our circumstances will be a mere formality. I shall do it at Oct. In the mean time will you kindly write me as to the matter here refered to & direct to Nagar where I shall

have to go in the course of a month or 6 weeks.
~~Father with~~ Bro Hume & I are a committee for the
Examination of the Normal Schl & Sh'd have
to go earlier on that acct, then, if the weather
is favorable there, we design going still earlier
in hope that a change will help my wife.
The Converts I wrote you about as having been rec'd
to our Church are doing well. About one, for a
long time, we were in fear. He went to visit his
parents & remained with them, & for a time was
hidden away, thro. some mistaken notion, that we sh'd
try recover him by force, altho. I had told them that their
son had not & wd not forsake them - if they wd let him live only as a
Christian & he wd live with & care for them. Then we heard
that he had said he had not been baptized &c. But lately
~~we heard~~ a Christian man visited this village & brot back
word that Rama ~~still~~ stood firm - tho. for a time he had
wavered & prevaricated - yet he now confessed Christ. His
father exercises his parental authority & uses threats to keep
the young man from leaving home. It will be a
source of great joy if only the young man can & will live
at his home as a Christian. Nothing cd be more
desirable. Our children are unusually well for
this season of the year. "He restraineth his rough wind
in the day of His east wind." With kind regards to all we are
Very yours sincerely W. H. Atkinson

Rec'd Sept. 11.
Mrs. A's health
Queries about his coming home &c.
[illegible] 28

Ahmadnagar Oct 23rd 1875

My dear Dr Clark

You have heard from time to time during the last few months of the condition of my wife's health & of our fears & hopes. Three weeks ago we came up here with the hope that the change wd prove beneficial. For a few days our hopes were much raised but it seems now that there was no true foundation for them. Our Mission Physicians have both attended Mrs Atkinson & have given their opinions independently & both are in full accord with the certificates Dr Cates of Sholapur sent us — of which I sent you copies some weeks ago.

We have been fighting against this idea for sometime but see no alternative. I think most of our Brethren here have had clearer convictions that this was our duty for some ~~time~~ time than we have. We have feared it but have not thot it absolutely necessary. We had thot that a 9 mos or 12 mos change to the Nilgherries wd be ~~all~~ sufficient for the present & had proposed it to our Drs & others but it seems that that is not to be. In view of the opinions of the Medical members of our Mission so decidedly given the Mission without dissent passed this Resolution, a copy of which Bro. Bissell has just furnished me for Enclosure

I do not think we can or shall go before the middle or end of January & may be not until later. If we go in Jan. or Feb. we shall stay on the way at Cairo or Malta or some cheap place in the Mediterranean. I think this will be the best for my wife's health. Still we may wait good company & come with the Bissells in March. You may have already written reply to my former letter with Dr Gates certificate Still I sh^d be glad - & indeed all the mission w^d if you w^d kindly send an immediate reply to this. Direct to Nagar & send via Brindisi The Bruces & Humes reached Nagar last Wed. The Hume bros. are a grand addition to the mission in every desirable respect.

I Enclose the Opinions of the Medical Members of our Mission, as well as the Mission resolution. Harding to come to Solapur. R. Hume in Bissells place & Bruce in Satara. E. S. Hume eventually in Hardings place & Gates at Solapur.

Affly J. W. Atkinson

Ahmednuggur, Oct. 23, 1875.
Rec'd Nov. 29.
a Dec. 20

Ahmadnagar Nov 4th 1875

My dear Dr Clark

I wrote you two mails back of the decision of our Mission Doctors & of the consequent action of the Mission resulting in the Resolution of a copy of wh. I sent you. Our plans are not yet matured but so far the course advised is to leave before the heat begins & tarry in some cheap & healthy place in Malta or Italy until its warm enough for my wife to endure the change. We shall not I think need any larger amount for expenses than if we staid in India during the 2 or 3 months we shall tarry on the way.

We have had a very pleasant meeting all in India were here for the first time for several years. Twenty five Children & 25 adults.

I send this simply in Case my last failed to reach you.

I return for a few weeks to Solapur as soon as Mrs A's condition will permit & then back here in Dec. — When we shall go to Bombay.

With kind regards

Brethren

Yours fraternally

W. H. Atkinson.

P.S. What English Agent have you to whom letters & papers Cª be forwarded to me after my leaving India? Kindly send me the Address of such an one & I'll write him as soon as can be of ~~of~~ our stopping place & so keep in communication with home.

WHA

Kindly ask Mr Ward to preserve all mail matter after rec'p of this until I call for it.

Solapur Western India
Dec 9th 1875

Dr N. G. Clark D.D.

My dear Brother

This is, I imagine, the last time I shall address you from Solapur. I have been down here some 3 weeks attending to "last things" & looking some what after the work to keep things running well until the end of the year when Bro Harding will take matters in hand. Attending to "last things" I find about the most unsatisfying duty that I've had to do in India. My wife & children are in Nagar under Mrs Bissell's good care & supervision with an (or Irish) English woman as nurse to keep things quiet. Mrs A. is still about the same. The cold weather has come but she don't make much progress. She is very weak & nervous, &, tho' naturally cheerful & trustful, is often filled with glooming forbodings. She knows this is from her weakness but even knowing it does'nt enable her to throw it off. The cheapest route home seems to be from here by the Italian line — they make 15 % disc't to Missionaries. Mr Harding says nearly all the Pres. Missionaries take that line. And as this route lies just in the line of our advised Course I think we shall take it. We go by this line to Genoa & shall rest there thus breaking the journey & avoiding the heat of India & cold of England, both very desirable. It will be a glad day when we all land safely in America.

The work here at Solapur is on the whole in a more promising state than it has been for years. Thirteen have been recd to the Church during '75 on profession of faith and altho. we have lost hold of 3 of these 13 for a time, so that we can not count ~~them~~ these 3 as certainly converted yet we hold on to them ~~the~~ hope that we shall yet get them. I am just arranging for an expedition to go in search of two of these three & hope much for the result. The ~~other~~ third one was recd during my absence in Nagar & I fear was not really converted & ought not perhaps to have been recd. [illegible] ~~It~~ This is often a very difficult thing to decide & I have aimed to make the Church feel responsible for this work, & they aim to act perfectly independently. I have consequently sat with them during their deliberations & have taken part in their discussions but, of late, I have left the house before final action was taken, unless requested to remain. They have made mistakes & are learning to do better in consequence.

It is a source of constant satisfaction that Bro. Harding is to come back here again. He knows the whole field well & is earnest in pushing the matter of self support & of the independence of the churches.

Bro H. comes here with great pleasure. I think he is glad to be relieved from all the bother & business of Bombay. Indeed he has had too much of this. For he has not only acted for our Mission & Missionaries but for nearly all American Missions whose Missionaries come & go thro Bombay. He has secured berths for departing Missionaries, recd & shipped Missionaries & goods, made purchases, packed & sent them off & kept hotel for Missionaries generally. The social part of it & the acquaintance thereby made with so many good people they have enjoyed very much. but it's not strange that he, at least, is rejoiced at his deliverance.

But Mr Harding's satisfaction in coming back to Sholapur is more than gladness in being free from Bombay bother. He is glad to get back to his old field. He always loved his work here & has told me often in conversation that nothing ~~will~~ wd give him more pleasure than to spend 5 or 6 consecutive years or even the rest of his missionary life in these districts.

The four years that we have been here have been 4 very happy ones. I don't look back with entire satisfaction on my work but I do not feel entire dissatisfaction. The work has advanced in every department & is I think in a much better state than when I took it. It's not what it shd have been but I thank God for its being what it is. — The Church building will be a constant source of satisfaction to all here. It's the neatest & best for its size in our Missn. & very strong & well built. It was a constant care during the year of building but will always give satisfaction I think. You know I had to raise the largest half of its cost & did it. — The Church — the true house of God — is independent of the Missn. Just now in a weak state but I hope to help them thro. until they can manage to live alone. I leave for Pune tonight & Nagar next day.

I left Sholapur the evening of Tuesday, spent Wednesday in Poona & came up to Nagar on Thurs. a.m. I found my wife, on the whole, a little better than when I left her 3 weeks ago. We stay here 2 weeks, then go to Bombay & sail D.V. Feb 1st. If I can I design going to Allahabad Sab. Sch. Conference Jan 1877. The expense from Bombay wont be heavy 3rd class & I'll indulge myself in such a farewell trip before sailing. ~~The mission~~ Of course I shan't ask the mission to pay my fare.

Yesterday the Overland came to hand & took your letter with appropriations to Dr Bissell. I fancy "the cut" amounting, for 1876, to over ~~Rs~~ 15,000 will astonish every one very much. Indeed we had been indulging the hope that the debt wd be lifted at Chicago & we not "cut" at all. It's hardly for me on the eve of departure to say anything about the ten per cent reduction on allowances. At our late meeting the allowances were discussed but the talk was all on the other side. Every one of us thot that a single lady shd have half a married missy's allowance & no more, but something — my wife says, gallantry — prevented our taking action to that effect. While the best able to judge said that all allowances in Bombay ought to be increased & some thot that all shd be. The idea held by some that you refer to that our system of allowances is modeled after English residents wd not stand a careful investigation. I will mention a few facts — ~~What~~ a man in England called a platelayer on the Railway comes here as a Railway inspector & starts on 140 Rs a month with house rent & medical attendance & several other valuable privileges. The wives of such men were often servant girls in England & can do what our wives can not even if they had no mission work to do.

As to others of same class of people, Engine drivers, Guards &c they get almost what we have. Then as to English Residents their salaries are from Rs 500 to Rs 3,000. a month. ~~with~~ When allowances are made it is for instance for each ~~a~~ horse Rs 40 a month while we have Rs 30 for conveyance - which means with most of us a conveyance (oxen or ponies) for family & a riding pony, & both are needed for missionary work. The missionaries of ~~other~~ English Societies & Chaplains have I think ~~have~~ from 300 to 1,000 while the Am. Pres. Miss^{es} have a scale of allowances about like ours - save that single Ladies have but little over $\frac{1}{3}$ & single gents about $\frac{2}{3}$ the allowances of married missionaries.

Bro. Bissell started out for Sirur yesterday. He was out while I was in Solāpūr but ill. Indeed he has not much strength & can't endure a great deal. We all hope that his coming visit home will fit him for another term of labor in India. Mrs B. has all but constant headaches, but she never stops work. She's the hardest working woman I ever saw in my life.

Do you know that you have never referred in ~~to~~ any of your letters to the B.s returning home? Of course if the Com. disapproved you w^{d} have ~~you~~ written about it. They say nothing about it but I feel sure they w^{d} feel much pleased if you w^{d} write. Bro Harding is down in the Barsi region. Had a little hurricane at Solapur Monday but hope that H. escaped it.

Yours in Labor of Jesus
W H Atkinson

Sholapur, Dec. 9. 1875.
Rec'd Jan. 25. 1876.

Bombay Jan 17th 1876

Dr N. G. Clark Cor. Sec.

My dear Brother.

Your kind letter acceding to my proposals & the mission action concerning our returning home was duly recd. We have been in Bombay nearly 3 weeks & find the change very pleasant indeed. My wife is really benefiting by the sea air & we feel very hopeful about our voyage & stay on the way.

Bro. Harding got thro. with accounts & the 1001 things he has to attend to in Bombay & start for a tour in my late districts last week. I don't wonder that he has a strong longing to be relieved of the burdens & bother of Bombay. I had no idea of the demands on one's time for outside meetings &c & for little things for the brethren up country, then attending to the baggage &c of the new arrivals. It will be a great change & delightful I feel sure to Mr Harding & to Mrs H. too I think. The weather just now is cool & pleasant

& a great help to my wife. In ~~the~~ view of her weakness & Drs advice the Mission thought best to pass a resolution approving of our staying in Italy or South of France for 2 or 3 months. I wrote about this before ~~but~~ I'm not sure that it was mentioned in the letter that you have already ans^d. I have rec^d from Bro. Harding money for our voyage to Genoa & for expenses there or thereabouts & I shall write you & Mr Ward from there as soon as we are located & know about expenses.

In the mean time I think letters sent as I mentioned in my last will ~~not~~ reach me, for I shall make arrangements on leaving Genoa to have mail matter forwarded. (Care of R. Rubattino, Piazza Marini, Palazzo Croce Genoa.

It seems hardly possible that during the present year we are to see America & all our friends & kindred there. But if the Lord will it is so to be.

With kind regards from Mrs A. & myself
Believe me Yours affly

W. E. Atkinson

Bombay Jan. 7. 1887
Rec'd Feb. 22.

Villa Rachel
Cornigliano ~~Re~~ Près de Gênes
Italy

March 1st 1876.

Dear Dr Clark.

We left Bombay Feb 1st & reached
enoa on Sat last: I had written to
Pastor of the Waldensian Ch. Rev Dr Procter
king ~~for~~ him to find us some apart-
ments &c & he very kindly had hunted
place in the suburbs of Genoa about
miles from the gates of the City in
town of Cornigliano. We are now
ying for a few days only # at the rate
en pension but I hope in a week
so to get considerable reduction
as to be within or at least not
ceed home allowances. I'll do the
st I can. We may need Indian
llowances the first month however.
The voyage has been very helpful to
Atkinson & our stay here promises
be still more helpful. If we can
ake reductions sufficient to allow it

Bombay, Jan. 17, 1876

we shall not go down to San Re
or Bordighera as we first intended
If however we can manage cheaper
there we shall go. I hope to know in a wee
or ten days.

I Shipd my heavy baggage from Naples
via the Anchor-Line for Boston & enclose
bill of lading. There was but little
time in wh. to do it as our ship
staid only until 12 o'clock at the day
when it was practicable to transfer
I had 8 7 boxes or trunks & one bundle.
The Agt agreed to have them sent to Bos
(via Liverpool) direct but when the bills
of lading reached me at Genoa I found
that they had on their own responsibility
changed & sent direct to New York fro
Naples & that the boxes were to be shipd f
N. Y. to Boston & that invoices wd be re
in N. York. The very thing I was trying to
avoid. I consulted the agt of the Anchor
line here & he thot that consular invo
wd not be necessary as all was personal
property. So I send you one bill of lad
now & contents of boxes & will send the

all these things may await our coming.
I see that most of this letter concerns Mr Ward
rather than yourself so I will ask if you
will kindly hand it to him with our
love.

Mr Prochet met you he said, in
Boston I think, when he went to the
States to attend the Ev. Alliance Meeting.
He is a fine tall man & I guess also a man
of force.

Address all mail matter for
the present thro him

Rev W.C. Atkinson
C/o Rev Dr Prochet
Pastor Waldensian Church
Genoa Italy

With our united Christian love & love
Yours sincerely

W C Atkinson.

other bill of lad^g next week. Then if you wi
send one to your ag^t in New York & hav
the boxes transhipp^d to Boston without going
thro. the Custom house there it will be all
right after all. I felt very much disapp
that the Ag^t at Naples had made such a
charge.

Besides, clothing, books, papers &
beding the boxes contain 36 brass inda...
9 negatives of photographs. A "Little May..." ...
purchased in America, some glass ware ...
U.S.A. & a few cups & saucers (tea set we used in India.

Mr. Hutchins
D. J. Bush.

Mr. Was

Also Bombay work in Sandal wood & cost	~~Rs~~	46.
Lacquer work - do	"	1.
Ivory paintings	"	24.
Cashmire wool work	"	21.
31 lbs of Indian tea	"	46.

The smallest box of all is Miss^c Abbots & a list of co
like the following is enclosed in the box - or rathe
under the cover - ~~withe~~ but out side the tin casi
2 coats & 2 waistcoats (old clothes) 2 books ~~Rs~~ 2. + 2 tea cozies 6.
2 p^r slippers 4. + 2 caps 2. + 1 necktie $\frac{1}{2}$ + 1 apron $\frac{1}{2}$ + 1 locket 7. + 2 p^r br
basket 1. + 3 paper cutters $1\frac{1}{2}$ + 2 nest boxes $1\frac{1}{2}$ + 2 tops 1. + 2 p^rs mats 2. + 2 bo
letters 7. Total 39 Rs. The bundle contains our bes
carpet purchased in Boston in '78 & used these 8 y^rs in India al
a few grain seeds worth half a rupee.

Villa Rachel. Cornigliano, Near Genoa ~~Italy~~ –
April 6th 1876

Dr N. G. Clark For. Cor. Sec. A. B. C. F. M.

My dear Brother;

Yours of March 6th I recd this A. M. & very gladly write in reply at once. It is the first American letter recd in Italy & was like water to a thirsty soul.

You know from my former letters of our coming & plans as far as can be forseen. We shd have been glad indeed to have stayed in ~~Italy~~ Naples for a month but as we cd come here for the same money we felt under obligations to come thro. We have had one cold snap – even a little snow one morning but no ice that I have seen – yet with fires occasionally & care & slight colds we have passed thro without serious inconvenience. We have no idea of "going from place to place" for that wd increase ~~the~~ the expense very much. We have rooms in a quiet place & among quiet people – I think as cheap as can be procured anywhere between Genoa & Nice. Mrs Atkinson has much improved during March tho. not so much during the latter as the early part. It is strange but she really gains by traveling. Every move that we have made has been beneficial

& I feel satisfied that the Changing has been of as great (if not greater) benefit as the Change. Were it warm enough in England we sh^a go on now for the sake of the move.

We have been strongly recommended to a Hydropathic Establishment in Germany where people troubled with all kinds of nervous ails come & are benefited & where living is, for such a place, cheap & economical. When we hear ~~from~~ in Ans^r to my letter as to suitability & cost I will write at once, if the Ans^r is favorable. I find that I am only little less nervous than my wife & fancy that this Change w^d very soon have been required for myself if Mrs. A's need had not necessitated it now! We hear that the Bissells were expecting to sail about this time but have no definite news. The Children have much gained in strength & health. They are getting some color into their faces - a new thing for our little ones.

We have, at Genoa, a Presb. & an Epis. Ch. & pastors to each. I am In^v. to preach & give a missionary talk in the Pres. Ch. next Sab. so as to give Pastor Miller a chance to visit a new girls sch^l he has established in Rome.

With very kind regards from Mrs A. & myself

Believe me Yours Very Sincerely

M. C. Atkinson

I forgot in my invoice of goods to mention a box of Pune figures cost Rs 10 - these are images in plaster dressed to represent castes &c of Hindus.

Mr. Ward

Genoa, Apr. 5. [illegible]

Rec'd Apr. 24.

Wm Henry Atkinson, Marathi Missn in Accn with Treasr Am Board

Jan. 1876	Recd from Rev C. Harding ~~Rs.~~	1987.– }	100.£ ~~[illegible]~~ bill
	Expended Bombay to Italy	1299.2.0	
	Bal. turned into Sovereigns @ 11½ Ra.	687.14.0 =	59.15.8
	Cash on reaching Italy	——	159.15.8.
	Landing charges, customs, transfering goods at Naples	£. s d	
	also tickets in part paper to Modane Frs 112.68 =	4.3.1	
	Bal. to London & living on way gold 651.85 francs	= 26.1.5	
	London to New York	52..8.4	82.12.10
	Bal. from traveling expenses		77.2.10
	Cash from L. S. Ward Esqr recd in London		80.0.0
			£ 157 2.10
	Living expenses from Feb 26th to May 8th in Italy (2 adults + 3 children (1452.71 francs) =	53.11.8	
	In England 30 days	19.1.3	~~72.12.11~~
	Total living expenses	72.12.11	
	Expended for clothing & other private matters ($300 in Mr. W's hands towards this)	78.19.5	
	Cash on landing in New York	5.10.6	157.2.10

E. E.

Boston July 3rd W. H. Atkinson

American Marathi Mission

India

W. H. Atkinson
account

of Italy - but have only
seen 2 palaces in Genoa
& some pictures in there.
While the object of our coming
was not sightseeing & as the
nd we came for is gained
e call our stay a
uccess - We expect a
word from Turin Monday a.m. - We were
disappointed - the buss was
late in starting & the
baggage man closed the door
efore we cd get in - so have
wait until noon.
I have taken thro. tickets to
ondon 2nd Class tho. we shall
ake 1st Class Cabin across the
hannel. We are starting
ather early for this late

season. We hear that snow fell in London & Paris on the first. Still if its practicable wd like to see the Bissells before they sail from London. I had desired to be in London during the May Meetings but the late season & my wife's need required a longer stay so I had to give up that

Rev. W. H. Atkinson

Ha: pleasure.

Our united kind
regards to Mrs Clark
Yours ever sincerely
W H Atkinson

Rev. W. H. Atkinson
Genoa May 6
Rec'd May 22

My dear Dr Clark

We leave Early Monday morning for Turin Paris & London. We may have to stop more frequently than that but can judge after starting & seeing how Mrs A. stands travel. We have all been benefited by our stay especially Mrs A. I had hoped to have seen more of the beauties year in working up an interest even in missions. It wd have to be plainly pointed out to me that it was my duty to do so & to do nothing else I think before I shd take up such a work for a year. What I wrote about was for this winter. I feel sure that I shd be more useful while preaching Christ than talking missions. For the present I'll take the two trips refered to in my last letter & think of nothing more for the present, save work as I can find it here.

Mrs Atkinson is doing very well & able to do a full days work still it is very Clear that her blood is "thin".

You know the Drs in India said that a two years home visit wd be required, You did not say anything about my returning alone for a period of - say five years - in case my wife shd not be able to return in 77. This wd cost a little more each year I guess but not more than the

Ezra Gray (i.e. another in this country today from our Mission.

All usually well Therm. down to 10° last night & snow on the ground.

Sincerely Yours

W. H. Atkinson

Rev. W. H. Atkinson

Normal Ill. Nov. 28/71

Rec'd ~~Nov~~. Dec. 4.

Rev. N. G. Clark D.D.
For. Secy. A.B.C.F.

My dear Bro.

Yours of 24th Inst. I have before me.

It is by no means certain that we can not return next year but the present prospect is that we had better not. It w^d be unwise to decide anything before Spring or even before Summer.

In case it sh^d seem best that we sh^d stay another year I sh^d certainly look for a church. I have no inclination to spend (&a

Pacific Hotel 170-5 Greenwich St.
New York June 30th
1876

My Dear Bro Ward

✓ We landed yesterday & expected to have started next chance for Boston when I found much to my surprise - & I'd almost missed finding it out at all - that my goods were here awaiting my personal attention. Red tape

& having to wait for
people has so delayed
me that I can't start
before Sat. night & that
will land us in ~~[illegible]~~ Bost
Sat. A. M. Which is no
desirable on severa
accounts. So much
against the grain
we shall be delayed
until Monday night
& hope to be in
Boston at 5 o'clock A. M.

Tuesday July 4th 1876. & I shall be happy not to have to shout too much & not to hear too many firecrackers — tho. glad to attend any A.1. oration or other reasonable demonstration.

Wd it be convenient for some one to meet us (Fall River Boats or if not, devise ~~some~~ way of letting us know ~~how~~ where best

Rev. W. H. Atkinson.

Dr. Clark,
to Go.

July 1. 1876.

We want to spend as little tim
as possible in Bosto
& get home — if we
have one boy to any
South little F. Riv i
Illinois.

Hoping soon to see you Betwee

Yours Sincerely
W H Atkinson

W H. Atkinson.

My dear Dr Clark

The enclosed draft of my account up to reaching New York has all the grand items of expenses both for living & for travelling including in the latter living while travelling & in Hotels at London Paris, Glasgow & New York. In this way the actual expense of tarrying by the way for Mrs Atkinson's health's sake as advise by clothing principally £78.19.5 – tho. a part of this was to cover my own traveling expenses to see friends & relatives – but I am not in debt to the Board to this Amt as Mr Ward has $300. of my money. For the bal. I must ask ~~th~~ to be allowed to pay it by instalments during the remaining months of this year.

by the Doctors & approved of by our Mission, is clearly shown.

It is true however that in order to reach the places where we did tarry our travelling expenses were increased.

Our travelling expenses were ~~Rs~~ 1299. 2. 0 & £82. 12. 10.

Living expenses for 102 days £72. 12. 11

We have expended for

I would there fore ask the Committee thro' you that our Expenses as given in Enclosed account both for travelling & living abroad be allowed & also that we be allowed the Sum of $1150. per Annum be allowed during our stay in America.

Our travelling Expenses from the time we reached New York to our destination I shall of course with the previous travelling Expenses if approved render in Acct to Mr Ward.

Believe me
July 3rd 1876

Yours truly
W H Atkinson

Normal June 25th 1877

Secy N. G. Clark D.D.

My dear Bro.

In a letter just recd from Mr Ward I learn, what I did not understand before, altho it is so truly the thing that I ought to have discovered it but I never thot about it, viz that the appropriation made last July for my support was only for one year — & not so much a year. That year is closing, & I write to ask for a like appropriation for another year or such part of it as we may be obliged to spend in this country.

Mrs Atkinson is in health & general physical strength better than she has been for three years at least But nervously she is very easily prostrated. I see no reason whatever for hoping that she can return before next Spring or summer so as to reach India at the close of "the rains". (This is in accord with our medical advice when leaving India

I wish I were in circumstances that wd permit me to ask a sum less than $1100. the amt. appropriated last July, but I can not do it. The debt incurred) partly in clothing partly in other expenses not included in direct travel & living - amtg in all to about 400.$ crippled me all the year & affects me yet.

I got all the cash I cd. from what personal property I have & used it, but even that failed to ease me.

In view of this I desire also to ask that the 100.$ already advanced by Mr Ward be deducted ~~quarterly & that~~ from the whole Amt. & that the bal. (1000.) be paid in quarterly instalments at any time required in the quarter for wh. due.

I think that in this way I can manage to keep square. What property I have barely keeps itself from being a burden but yields me nothing this year, I hope it will help me 12 Mos. hence.

You charged me "as a man & "as a Christian" not to fail to ask for more if I need it - I think I do not *need* more but I *do need* as much.

I am very sorry I did not know of your coming West in time to arrange to meet you I wished much to see & talk with you of several matters about returning &c.

With kind regards
Believe me Yours Ever

Wm. Henry Atkinson

Normal June 28 1877

Dr. Clark
For. Cor. Sec.
A.B.C.F.M.

I am speaking on the subject I want you to read Pastor Modak's letter enclosed in this. He is Ramkrishnapunt V. Modak the Pastor at Ahmednuggur & you will see in that just what I saw when I endeavoured to begin a better way. This letter of his was written to me in our mutual correspondence & hence expresses his thoughts & views in a very natural way As it is a private letter to me I can use it in no other way than that in which I am doing now, & it would not be proper for me to use it in any other without his consent.

From the very first stepping upon the shores of India I disapproved of the way in which Christians were being brought up in the mission (I saw no other) & it was the looking towards the raising of a more vigorous race that I commenced the Industrial School. I eagerly await the discussion of the subject at our May meeting.

After reading Pastor Modak's letter, I need hardly say that I felt that the work which I had begun was in the right direction & for an ennobling purpose.

There is a waking up in this country to the mistake there has been in neglecting Industries.

. W. H. Atkinson.

ormal. Feb. 2. 1877.

Rec'd Feb. 8.

Feb. 15,

Normal Ills
3-2-77

r Treat - Sec. A.B.C.

My dear Brother

I have ~~just~~ returned ome 2 days ago from an tended tour of four eeks - This was at the pense of personal friends was as much for visiting for addressing Churches matters connected with issions - However I spoke an average three times week - I was not put in ntact with as many urches as I had expected

illness in the families where
was so & the severe drouth
from the middle of July stopped
e to drop out or discontinue
h wd Doubtless have grown
to two - And the Revival
meetings at Mitchell & Gage
was also interfered. Some
that with my plans there.
I had large audiences
interested. Wherever I spoke.
excepting one Sab. a. m. at Gage
then I had a headache & did
not hold of the people at all I
felt. Still as a rule I can
look back with a measurable
degree of satisfaction, & feel
that I have been led into a
way of putting the matter that
Calculated to benefit the
Churches I am seeking to reach.
I am seeking to show the
moral & religious character
the people as much as any

ting- When speaking on
reet- Mission work I give a
w statistics & the briefest
neral outline spending most
f my time in narrating the
most- interesting instances
n connection with our
whole Mission-

I am waiting for an Appoint-
ment at Clinton this week
ut have not yet recd an ansr
o my letter.

I have a half fare
pass on the Ill. Central
which will reduce expenses
in trips on that line &
f I can not get a pass
n ~~the~~ other roads I can
roup the churches & spend
week or two on a trip.

I find the smaller Chs
n Home Misn regions, inclined
think that their strength
sh. be expended in efforts

illness in the families where
was it so & the severe snow
torm the middle of Jan'y obliged
e to drop out one appointment
h Wm. Doubtless have grown
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helps the Home field.
The Pastors I find far
head of any of their
ople in giving & in favor-
the Foreign Work.
Both my friends where I have
en visiting give, I fancy,
ore Cash than any others
an in their parishes & perhaps
n any one else in their respective
unties. Very few Christians
ve a tenth of their incomes
ind, & I aim every where
press home the lesson from
Example of our Kolāpur
i- & native Ch- generally-
With kind regards & believe me
Yours sincerely
W H Atkinson

meeting. The other Churches, to wh. he wrote failed to respond at all, or sent word we can't get a meeting during the week. These ~~Western~~ Churches need educating. They actually know nothing of the condition of the people morally or spiritually, + and have in consequence no interest in the work to elevate them morally & spiritually. I am trying to meet this want in my talks & do not confine myself to what I've seen or done. I try to make the people see what the Hindus are religiously & morally, & to make them feel that these people need the gospel. I spend a good deal of time in showing what Caste is & how it hinders the work & affects inquirers, converts native Xns & Missionaries. Then I show what has been done, giving a general view of the work in India but more particularly of our Mission presenting several particular cases to show the character

× The Chs need visiting. Something can be done thro. the Pastors at associations I presume. But the Chs must be addressed & educated & enlightened. [illegible] their Chs are

Normal Ill. March 31st/77

My dear Dr Alden,

Your letter was rec'd long ago & for it I thank you very much.

Since I wrote Dr Treat the letter to which you replied I have made two trips including four Sab's.

I have addressed the following Churches, Kewanee, Lee Center, Sublette Dallas City Griggsville, Summer Hill, Pittsfield & Jacksonville.

My last trip was a failure as regards meeting Churches during the week. At the suggestion of one friend I left the arrangements with the Churches to him & to another Pastor. I tho't that they w'd know the R.R. routes & Churches so much better that they c'd do it better than I c'd. One of them selfishly wanted a long visit & did it. I shall try to make apt's. The other very faithfully tried but c'd get only one appointment & that for Wed. eve the night of prayer

Normal, March 31, 1877.
Rec'd Apr. 3.
Ans'd " 4.

I have already written some 6 or 8 letters seeking a field of labor & I am ready to go East, West or North to any place that needs me.

I do not hear of anything as yet & my ministerial friends are not inclined to give me much hope of my [illegible] a [illegible] soon. They say that there are so many men at liberty or ready to change their fields of labor that the Clerks of Ch't wanting pastors are perplexed by applications they are so numerous. However I am hoping that I shall succeed in the course of a month or two.

Your offer as to the financial affairs is kind

& American Board like -
I sh'd not however desire
to have anything to supplement
my salary - (whatever I may
get must suffice. But
I wo'd like - & this is a good deal -
to be supported until I can
get to work & to start square
with the world.
I came home some 80£ in
debt. The greater half for
clothing & necessary things, for
I charged nothing in my acct
with Mr Ward but living &
traveling expenses.
Last year I find I reduced
this only one half. I had
thot that I had paid back
300. of the 400$ until the
close of the year - but
I find I am after all
my care some 200 behind
yet.

I shall need to purchase stoves (our rented house @12½ per mo. has range & furnace) & horse if we have a country parish. But for this I have ~~the~~ results of the sale of conveyance & organ &c in India & shall need no help.

Under the circumstances I feel urged to ask that my present indebtedness to the Board be canceled & that we be allowed while I am seeking work, wh. shall be as brief as I can possibly make it, at the rate of 70$ a month. I feel the more disposed to make my request in this way as you know the cause, to a great extent, of my indebtedness & more than this amt. 200. was expended in needed clothing & for needed wants while coming home. Indeed I

Tonica Ills. 27-7-7

W. H. Atkinson

My dear Dr Clarke

Your letter reached me at Lyndon where we were visiting my wife's friends.

Tho surprised by your letter I am on the whole pleased with the prospect of going to work for awhile at home. I believe it will do me good. I wrote something about such a course some time ago but as Mrs A. thinking that I needed rest very strongly opposed the plan I did not refer to it again. I am rested now, tho I have not been idle; & have I think met with general acceptance where I have been to speak as a retired missionary. Still I wd have been glad of more work of that kind when I was at it.

We are conscious that
ur plan of returning
ext Spring or Summer
as based more on the con-
viction that our stay ought
ot to be longer rather
han that Mrs A.'s health wd
e beyond a doubt such as
to warrant our returning.
We think therefore that
the present course is
the best.
I care not to cease to be
connected with the Board
tho' if our stay shd be
very long it may not
be best to return.
Kindly reply as soon as can
to Normal for I am in
eed of money for living expenses
st, Dr's bill & nurse.
Sincerely yours
W H Atkinson

was very careful not to spend
much money in sight seeing &
tho. within 10 ms or 12 of Florence I
didn't enjoy the delightful things
that such a visit wd give

My books are in
India. Already packed for
sending save that iron
hooping shd be nailed
round the box-ends.

As we shall doubtless be
2 to 4 years in the country
with some possibility of
never returning & as I shall
really need them in regular
preparation for the pulpit
I think I ought to have
them sent. If you
think so too please
send the ~~presen~~ necessary
instructions to Bro Harding
of Sholapur.

Rev. W. H. Atkinson.
Normal Aug. 8. '77.
Rec'd Aug. 16.
W

I at first thot. Tho.
ided at that time I
had in mind a
nist country parish
n the I. B. & W. R. R. in
Wh. I had been much
interested & for- Wh. I had
made Efforts to secure
pastor- Six weeks ago
think I might have
one there but since then
ey have Extended a Call
o a good & Experienced
an. He writes me that
e is yet undecided but
robably will go. His salary
as been for- some years
ack $1200. but will not
e more than 900. I guess
the Coming year.

I am looking more
to Iowa or S. Minn
where men are more needed
than there & where it is
more like missionary
work. The pay will be
less but I hope to realize
something from my
own property this coming season
& can do where some
ca not if I receive what
I ought.

My friends are on
the look out & I hope
to hear definite news
before the month is out.

I was told by a Pastors
wife that there is a
kind of Church-ring &
that it is hard for a
man to get a place
unless he can get within
its influence.

I suppose from your granting so much & saying nothing to the contrary that all I asked for was granted & that my books are to be forwarded There are a few other things besides books but I need them all, baby clothes & tools. I wrote Mr Harding yesterday telling him but he will expect from what I wrote to hear from you also.

I will write you as soon as we are settled & hope that may be soon.

With kind regards
Yours Ever Sincerely

Wm Henry Atkinson

Normal Ills

10-8-77

My dear Dr Clark

I recd Yours of 2nd Inst soon after returning home. Many thanks for it & the Kind Expressions it Contains as well as for favors granted.

I fancy You were more nearly correct than I in Extending the time for "Candidating" to a probable Six Months & possibly more.

It takes more time than

Rev. W. H. Atkinson 119
Orchard, Sep. 15, 1877.
Rec'd Sept. 19.

Orchard Iowa
15-9-77

My dear Dr Clark

I am glad to say I am at work having found the place I need & one too that needs me I trust. It is truly missionary ground & that I like. It is the only Church in the place & a new one at that, for it was organized this year. Most of its membership (54) were converted this year. So almost every thing in

be. Also whether I c^d^
have 100.$ advanced on
the money yet to come
from India to buy stoves
with. I don't know just
what the sum ~~$~~ will amt. to but
it is ~~between 200~~ about & 300.$ that Mr.
Harding will send.

Please direct to
me at Osage Iowa
Care Rev. J. A. Douglass.
With whom I am staying
until I can send for
my family. Mrs. A. is
still at Normal.

With kind regards,
Believe me
Yours sincerely

W. H. Allison

W. H. Atkinson 120

Orchard Iowa
Mitchell Co 29/5/78

y Dear Dr Clark -

A week from to-day
ur Church here will have
ts regular business meeting
the last in this pastoral year.
When therefore the matter
f ministerial supply will
must come up.

I took as you know I think
the first Ch. that asked me
o preach, & they took me
largely on the recommendation
f me from Douglass of Osage.
For they were then not acquainted
with me.

There is some talk I under-

-stand of asking me to be installed - But there are two things that make my accept-ance of such an invitation doubtful even if it sh^{d} come. But whether it comes that way or simply to engage for another year these same two things require consideration.

The first is my relation to the foreign work.

Am I needed in our Mission or is my return undesirable?

The solution of this question will help materially the solution of the main question, & yet that I guess will depend some what on this —

My health here has not been good. It has proved excellent for wife & children - They never were better, nor ever so well.

Mrs A. does all her work save the washing & grows sharper & fatter under it. The Children are as rugged & healthy, as any Children around us.

The trouble is with me. The winter or Spring & the season's work has affected me. I preach 3 times each Sab. & have done since Feb 18th. Up to that time 2 & 3 times alternately. This perhaps, together with colds, & Catarrh have used my throat worse than all my Indian life work did.

No Dr has yet said I ought to stop speaking but I fear that may be the result if I stay in this climate.

I am better in India than here & if I do not return shall sooner or later go

to Colorado. There is nothi
as yet developed & fixed i
me but I have tendenci
to bronchial troubles, also t
asthma.

Now in view of this state o
things & in view of the work
what is best from your
point of view?

Please write as soon as
practicable.

Sincerely yrs

Jno Henry Atkinson

Solapur ~~Feb 17~~ March 28th 1874 121

My Dear Dr. Clark;

I am sorry I have not occasionally broken the silence that I have so long maintained. I certainly should have done so had I supposed the omission w'd be noticed. I have been so much engrossed with family cares as to do very little mission work for the last year or two, & although I constantly saw & heard of items that w'd be of interest it seemed to me I ought to use the little time I had in doing what I could & leave those who do more to write more. I am just now more free for mission work than I have been for a long time and I am very thankful indeed. I w'd like to tell you a little of what I find especially interesting.

We have two schools that I visit, the one daily and the other once a week. We have a nice teacher for the station school, & we hope for fruit there soon. There are eight whom I am especially watching & waiting for, & whom I long to see brot into the fold. These are chil dren of Christians; they are thoroughly acquainted with the truth - are maturing fast & we shall be sadly disappointed if they are not gathered in. no 9 // The half hour in the school & afterward the time spent with the sewing class is a very happy part of the day. L" I think my husband must have written you of the school in the city among the leather-workers. The signs are hopeful there too. This school has been in existence some years. The first teacher, now one of our preachers, is a noble young man and the present teacher is very earnest & has entirely won the love of the patrons & scholars. He is very persistent & fearless in teaching all he possibly can about religion. When I go in to see them, the little fellows who cannot read, after showing me the letters they are copying, tell me some scripture story, perhaps that of Joseph, with real delight. They recite their catechism & commandments, too, in a way that I should think commendable in a class of ~~civilized~~ A.K.

scholars, at home, while the older ~~scholars~~ pupils study Old-Testament history & the second catechism, with its long hard answers, as faithfully as do the members of our mission schools. One boy in the schl - one of the brightest & best - is blind. ~~One of~~ His classmates teach him his daily lessons. I think the little fellows are very kind & considerate. Wherever they go they lead him, & whatever they learn they teach him. The teacher speaks of him as especially interested about Christ. May he learn this precious lesson "by heart" as readily as he learns his daily tasks. // We pray with faith for there is One near ready to take his hand and lead him into the light.

The teachers wife goes with me every week & teaches sewing to a class of girls. These, with others who are not willing to sit down & sew but who will listen to a story, or look at a bright picture, make a nice little audience for her to talk to after she has put away the patchwork. Often a few women gather in & we stop again to talk with them, One day as I was talking to them of Gods love an old woman said abruptly; "Tell your God about me & tell him to send me death." I asked why in astonishment. Then she said; "I wore my god suspended about my neck till Madam Sahib (my predecessor) told me it was wrong & I ought to take it off. Then I tore it off & so offended my god & he has forsaken me. As for yours he cares nothing for me. I've seen nothing but sorrow & privation since I offended my god. Tell your God & see what he'll do about it" I haven't seen her since tho' I've wished to for I long to tell her something better than I did in the surprise of her startling outburst. One young man says he is ready to profess his faith in Christ but is waiting for his wife. She is a capricious young thing who sometimes says she will come with him but takes it all back again soon. I think I did see her touched once when Gods love was being illustrated by the mothers love for her off-spring. She is very fond of her bright little baby & so seemed to understand the illustration.

Two years ago I went once in Mrs. Parks place to visit the women in the jail One woman had just been brought in and seemed to feel her imprisonment very much. ~~She sat apart weeping all the time.~~ Recently it has become one of my duties to visit the ~~women in~~ the jail every Sabbath afternoon. This woman is still there. She now ~~is the makadam~~ ~~or~~ has charge of the other women, ~~The women~~ who are very much attached to her. She commenced to learn to read with Mrs. Park and seems much interested to acquire that accomplishment. She welcomes us very cordially as indeed do all the women. We always find a blanket spread for us to sit on, and if we are a little late they never fail to remind us of it as they gather round to hear what we have to say or sing. There are some who almost always weep as they listen. I think the women in the jails always gladly welcome those who come to preach to them // gladly. I have heard Mrs. Winsor speak of them in Satara & there is the same report from Nuggur. They leave one by one as the terms of their imprisonment expire but whether anyone of these has ever been seen again or whether any one has ever heard of results of labor among them I do not know. It always seems so hopeful however that I can never help being so when visiting them. I have no bible-women now. I had one but she left as her husband went into business in another place. Mrs. Park has been touring with them & she will probably remain there in that field when the Parks leave. // "I have taken advantage of this time when there is no one else to do the work to see what the native Christian sisters are willing to do, and I find them not only ~~willing~~ ready but quite enthusiastic about doing what they can. They are all young women, either grow

March 28th

It was only yesterday that I was thinking I should like to write again to you to tell you how some of the hopes expressed in that written a month ago have been fulfilled. This morning my husband bro't in that same letter which we supposed was sent long ago but which was overlooked. He asks me to add a word as he has not time today. I am very happy to do so. The young man & his wife fellow-workers mentioned on the fourth page in my letters also a younger brother who is in the school there were yesterday examined by the church and gave good evidence that they have given themselves to Christ. His mother too an interesting woman is to be examined soon. We are very thankful to receive these first fruit in that place & earnestly hope tha others will follow. Another young woman wa examined and recd. He is a fine looking interesting young man a Canarese. He has already suffered persecution. The leather-workers gathered at Sivaram's house the night before he was examined & tried to persuade him not to become a christian but he was firm. There is also a young in the native regiment here who appears to have become a sincere christian. He came here recently from Bombay with his regiment & presented a note from Mr. Bowen which introduced him to us and since then the native brethren have often visited him & speak very hopefully of their work there. They expect a blessing. This young man is soon to be examined. We are sure you will rejoice with us & pray for us.

Very Sincerely

Ollie Atkinson

As I close this I hear that the caste people are trying hard to intimidate Shivaram's wife & there is some fear of falling away. May the Lord strengthen her. M.A.A.

ing families, ~~which~~ that must be their first care. I have been myself too much encumbered with similar cares to expect them to work uninterruptedly, but some of them go out regularly, and at our weekly female prayermeeting we tell each other ~~about~~ what we may have been able to do. We have been for the last month selecting good places for work. Next week one of the principal Hindoo festivals (Holi) commences & this is followed by a great Mussulman festival so that for sometime we shall be able to do very little but I hope the work will prosper. We have some very excellent women in the church. they are nearly all daughters of Christian parents - well educated, amiable, & attractive in their ways of addressing others. I trust they may have a spirit of self-denial & earnest love for the Master.

I was quite encouraged the other day by a visit to the larger Mahar wadi. It is a very hard place. The people have never been at all ready to lis ten. I went a few times last year with Mrs. Park. She took sewing there to try and interest the women by teaching them this & afterward talking to them of Jesus. The sewing did attract them & she continued her visits till she left tho' not feeling very hopeful she told me. I went the other day thinking to spie out the land but scarcely hoping they would listen to me. As soon as I made my appearance the women came running together. They remembered seeing me with Mrs. Park. After telling me how kind she was to them & how they loved her - they sat down & listened quietly. One old creature ragged & dirty whom I remembered as quarreling outrageously off at one side this time listened most attentively of all. The next time I went out was to a place where I expected a quiet & favorable time for presenting the truth but a conceited young fellow came in from the street & spoiled our visit by disputing & keeping the women laughing at his side remarks. So it is unexpected rebuffs & again encouragement. Only God knows whether I shall prosper this or that. Please give my love to Mrs. Clark.

Very sincerely Callie Atkinson

May 11.

Dear Bro. Atkinson.

The following is the resolution passed yesterday in reference to your return to America.

"Resd that we approve of Br. Atkinson & family visiting America in the early part of next year, on account of the failure of Mrs. Atkinson's health."

Yours truly
L. Bissell

Ahmednuggur
23d Oct. 1875.

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Nagar Oct. 23rd '75

My dear Mr Atkinson

I write this letter to state, at your request, my reasons for thinking your wife had better return home to America. In the first place I believe her to be suffering from the disease called Anaemia, or want of sufficient blood in the system. This disease has been coming on gradually

for sometime, & hence will
take long to eradicate it
from the system: I believe
a change of six months
to the Neilgherries would
be beneficial, but I doubt
whether it would be
sufficient to allow her
to return to her work
& keep it up for any
length of time without a
return of the same disease.
Again you asked your

wife will have been or will have been on the ground 8 1/2 years & I therefore think that it being so near the time when you will in any case ask for leave to visit America (as is the case with the average missionary) that it will be a useless expenditure of Mission money to go to the Neilgherries &

back, as you will in al
probability desire a mor
permanent change to
America in the course of
two or more years. I
therefore in view of these
consideration give you my
unhesitating statement
that it is eminently desirable that yourself + family return to America.

Believe me
yours very truly
Dr. W.W. Ballant

Ahmednuggur, Oct. 22nd 75

My Dear Mr. Atkinson

I have carefully investigated your wife's case, as you requested, and am fully convinced that she needs an entire change. She should be wholly removed from all her associations here, and I think that can only be accomplished by her removal to America.

She has evidently been running down for a long time, and will soon reach the bottom unless a change is made. Two years in America would do more for her than five spent at any Hill Station in India.

Most Sincerely Yours

S. V. F. Norris

and Miss [illegible] Morris.

Ahmednuggur, Oct. 22 + 23, 1875.

Rec'd Nov. 29.

Mrs. Atkinson.

Rev. W. O. Ballantine

125 – 136.

Amherst, Dec. 5, 1872.

Rec'd. Dec. 6th —

Answered. Dec. 6

Amherst Mass
Dec. 5. 1872 -

My dear Dr. Clark -

The year is drawing
to a close. and I am thus reminded, that
the time has come for me to ask for
the annual allowance, the Board
so kindly grant me - I have lived
upon the hope throughout the year,
that I could make it less for 1873 if
spared to require it. But this house
has been sold. The college has bought it.
I can only keep it by paying a great
advance of rent - The college do not care
for the house - It is the land back of it,
that is most valuable to them. They do not
however wish to make use of even that

that often comes up. were it now mine, it
would be saleable property and I should
not have the feeling, that I am in danger
of being homeless, just when I most need
a quiet and comfortable home. If we
keep the house, we shall be obliged to
take up the hard life of keeping boarders
again. But perhaps this is the way I can
best serve God - and I will not murmur -
Hoping you will excuse my troubling you
so much with my affairs -
I am very Sincerely Yours -

E. D. Ballantine

while their funds are so low. They are
anxious to have me retain it but feel
that they cannot do so without realizing
ten per cent on what they gave for it
which was $4500. This brings my rent to
$450. one hundred more than I have ever
paid. A lady in New York city, stands ready
to take the house, pay down the price
at once, make all needed repairs, which
are many, and add many embellishments,
like arches, windows &c. in the house,
fences, hedges and terraces on the grounds,
and at the end of seven years, and perhaps
three, give it back to the college for $4500
Mrs. Judd, the lady who lives with me, & who from
long experience understands these matters better
than I do, thinks we cannot do so well as to
keep the house. We have looked around very
carefully & find rent fearfully high and
few houses to be had at any price. My son
is not through college yet. he is a junior,
and Mr Fairbank's daughters are in a very
desirable school. We must therefore remain in
Amherst. and I must ask for $600 for 1873
Mrs. Judd wishes me to say for her that she
does not find $200 sufficient for Anna and
Katie Fairbank in her care. She would have
asked for $40 more, when she wrote to
Mr Ward in June last I think it was, but
she supposed Mr Fairbank had arranged
with the Pru. Com. that they should have
yearly $120 each the sum their father sent
her from the Miss. y House in 1871 just before
he sailed for India. If the remaining
forty can be allowed and sent soon, and
that same sum to be granted next year she,
Mrs. Judd will feel greatly obliged. I write for
her as she is suffering from a stiff hand.
I would not have written you thus at length
about the house but that it is a subject
that is giving me much anxiety, and causing
me some wakeful hours. I know it is
all right that I did not buy that house a few
years ago still I cannot avoid the thought

trouble and sorrow. I wish I knew of a way by which I could save this money to the Board. If I were ten years younger I would go back to India and labor in that delightful work. But I should, I fear now, hinder my children in their work rather than help them. Here I feel that I can do a little for their children and thus comfort them and for other children & for missionaries too sometimes. And now hoping my tardy late reply will occasion you no inconvenience.

I am with kind regards.

Yours sincerely

E. D. Ballantine

Rec'd Dec. 18.

Amherst Mass.
Dec. 17 1872

Dr Clark

Dear Sir

Mr. Worcester's letter of Dec. 6th was duly received. I would have given you an earlier reply, but I have been occupied with our Woman's Board Auxiliary meeting and other duties devolving upon me. I have that communicated with Mr. Bruce concerning a house in Ware, knowing how difficult it was for him to obtain one. Mr. B. has warm friends there who were on the lookout for him. When death entered the dwelling where he is, and so broke up the family residing there, as to render it necessary to the only survivor

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to remove thence, Dr. Perkins stepped in, and secured it for Mr Bruce. Could I get a house there, I should not wish to go to Ware. Mrs. Judd does not feel at liberty to remove Mr Fairbanks children from the school where their parents placed them, till they are ready to go to Mt. Holyoke Sem.y which will be a few weeks after my son graduates from Amherst College in 1874. Then as to my boarding. I cannot do this while I have two children dependent upon me and a third wishing to spend her vacations at home where she can rest and be refreshed. It is very expensive boarding and I do not wish to live so idle and unnatural a life. Then too the lady, Mrs. Judd, who has charge of Anna & Katie Fairbank, is in straitened circumstances and can only keep them as we join together our expenses and perform our household work independent to a great extent of servants. She has hitherto attended to their wardrobe, performing all their dress making

herself with their assistance. But now her health is poor and she is away under the care of a Physician who much fears paralysis in her right hand and side also. It was this state of her health that compelled me to ask for the $40 more for this year knowing that she must have outside help. I say again as I said in my former letter that if that $40 can be granted it will be a great favor. But with regard to the grant for me for 1873, make it please just what the Pru. Com. think it should be and I will receive it with a grateful heart. It grieves me ~~much~~ to think I have been receiving too much. Last year I was only deterred from making my request for $400 instead of $600 by the state of my health. But I have been able to go through the year, working hard, and bringing on no expensive sickness, and I feel that I am in duty bound to say do not make the grant for the next year over $400. I regret I had not put it at that figure in my first letter. I was strongly advised to ask for $600 by a dear friend in N. York. But it was a mistake, that caused you and me needless

Bombay 20th Feby 1871

N. G. Clark

Secretary A. B. C. F. M.
Boston Mass.

ear Sir

At the suggestion of the Revd. S. B. Fairbank ade to me the past week, I address you relative to Secular agency of the American Mahratta Mission Bombay, and about which I hardly felt I might take the initiative in discussing with you, unless was the expressed desire of those out here who had pointed me to this agency –

n the first place I might inform you that I have nominal agent here of more than one mission for me years past gladly attending to the wants of the p-country friends, who have felt it a great convenience to have some one in this city to whom they ould apply. Unfortunately my business connections ve not been of a definite character, making it impossible to form any plans ahead – Now however am to be differently situated and I am trying to t enough "strings to my bow" to make it possible r me to stay in this country. Were I in a good teady employment I would be only too glad to do s I have done in days past viz: attend to the wants of the missionaries as opportunity offered without charge. This however I find impossible as it is no longer a question with me whether I am willing to help the

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Bombay 2d Feby 1871

N. G. Clark
Secretary A.B.C.F.M.
Boston Mass.

Dear Sir

At the suggestion of the Revd J. E. [illegible]
made to me the past week I address you in relation to
Secular Agency of the American Methodist Mission
Bombay, and about which I would feel I ought
take the initiation in discussing with you, realize
as the expressed desire of those not here who had
invited me to this Agency.

In the first place I might inform you that I have
[illegible] agent here of more than one mission for
some years past, mostly attending to the wants of the
country [illegible] who have felt it a great con-
venience to have some one in this City to whom they
[illegible] apply. Unfortunately my business connections
have been of a definite character, making it im-
possible to form any plans ahead. I have known
them to be differently situated and I am hoping to
get enough "things to my hand" to make it possible
for me to stay in this Country. [illegible] I in a good
many [illegible] I would be only too glad to do
I can in [illegible] attend to the wants of
the missionaries as opportunity offered without
charge. This however I find impossible as it is no
a question with me whether I am willing to help the

ission cause without compensation, but whether I can remain out here at all and how I am to get enough support my family. Knowing something of my ituation my brother in law, Mr. Fairbank, against he inclinations of a minority, who have been foremost n availing themselves of my gratuitous services proposed t the last October meeting that I be appointed Bombay ecular agent of the mission on the following terms: viz hat I be allowed to occupy the Mission House at Byculla t an annual rent of Rs 1200, that six hundred of this e remitted me in lieu of services and that I be charged ith the remaining six hundred. In addition to this that I should pay all taxes and make all needed repairs, hich I find amount to about Rs. 400/- In other words the mission upply me a house valued at Rs 1200/- a year, which in nsideration for my services is rented me at Rs. 600/- his proposition was made on the understanding that it as to last a year. I here should say that I willingly ccepted these terms, because I had other sources of ncome, whereby I found I could live comfortably and t connect myself in a measure with a cause, with which have always had sympathy. Now however my business as so altered that I find I shall have to be very care-l about the duties I undertake & the expenses I incur. Your proposal of £100/- a year as communicated in r recent letter to the treasurer, Mr Harding, strikes e as being more favorable than the terms now existing, t the same time I should prefer that the offer be fur

in a little different shape giving separately the amount your Board will give and what amount the Presbyterian Board will agree to. The reasons for this are;

1st Because I hardly think in my present unfavorable business situation I can attend to the work of two missions.

2d. If I cannot attend to two missions I still may be able to do the work of your mission

3d If I can attend to both missions, I fear £100. will not cover the expenses and loss of time I should have to incur in the performance of the duties that would fall upon me. This last can be best understood by those who know something of the nature of the work mission agents have to do. He must hire a carriage or keep one regularly and only in special cases (which I have not felt like doing as yet) make a charge for a conveyance. Then he must devote a whole day or half a day at least driving around in this city of distances from 4 to 8 miles on errands and in quest of articles the aggregate value of which may not amount to one half his carriage hire. But I will not go into detail. I simply want to show you that unless one has property or a lucrative business appointment, he cannot from simple love for the mission cause be a mission agent. The fact is, and you will agree with me, a mission cause however good & grand requires like secular enterprises money and its success is largely to be measured by the amount that is annually invested in it. Trusting you understand that the promptings of my inclination lead me to do all I can for the mission but that from a pecuniary & secular standpoint I have many impediments to hold me back from gratifying my wishes. Believe me, dear Sir

Yours faithfully H. Ballantin

To Dr. N. G. Clark,
Boston Mass.

[illegible] the different shape [illegible] the consent [illegible]

[illegible] could give [illegible] consent of the [illegible]

The reasons for this are;

[illegible] will agree [illegible]

[illegible] Secondly I think it my duty [illegible]

[illegible] I have added to the work of the [illegible]

If I cannot attend to the business & still [illegible]

the work of your [illegible]

If I can attend to both [illegible] will not

[illegible] the expenses [illegible] should have been

the performance of the duties that would fall upon me

[illegible] undertook to [illegible]. The [illegible]

[illegible] the nature of the work [illegible]

[illegible] so that are [illegible] and it is

[illegible] case (which I have not felt the liberty as yet) [illegible]

[illegible] for a [illegible]. [illegible]

[illegible]

[illegible]

[illegible] appreciate [illegible]

[illegible] But I did not [illegible]

[illegible] that [illegible]

[illegible] for the [illegible] agent.

[illegible]

[illegible]

[illegible] success is [illegible]

[illegible] you [illegible]

[illegible]

[illegible]

[illegible]

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Bombay 26th Feby 1877

Dr. N. G. Clark
Secretary A. B. C. F. M.
Boston. Mass.

Dear Sir

At the suggestion of the Revd. S. B. Fairbank made to me the past week, I address you relative to the Secular agency of the American Mahratta Mission at Bombay, and about which I hardly felt I might to the take initiative in discussing with you, unless this was the expressed desire of those out here who had appointed me to this agency -

In the first place I might inform you that I have been nominal agent here of more than one mission for some years past gladly attending to the wants of the up-country friends, who have felt it a great convenience to have some one in this city to whom they could apply. Unfortunately my business connections have not been of a definite character, making it impossible to form any plans ahead - Now however I am to be differently situated and I am trying to get enough "strings to my bow" to make it possible for me to stay in this country. Were I in a good steady employment I would be only too glad to do as I have done in days past viz: attend to the wants of the missionaries as opportunity offered without charge - This however I find impossible as it is no longer a question with me whether I am willing to keep the

Mission cause without compensation, but whether I can remain out here at all and how I am to get enough to support my family. Knowing something of my situation my brother in law, Mr. Fairbank, against the inclinations of a minority, who have been foremost in availing themselves of my gratuitous services proposed at the last October meeting that I be appointed Bombay Secular agent of the mission on the following terms: viz That I be allowed to occupy the Mission House at Byculla at an annual rent of Rs 1200, that six hundred of this be remitted me in lieu of services and that I be charged with the remaining six hundred. In addition to this that I should pay all taxes and make all needed repairs, which I find to about Rs. 400/- In other words the Mission supply me a house valued at Rs 1200/- a year, which in consideration for my services is rented me at Rs. 1000/- This proposition was made on the understanding that it was to last a year. I here should say that I willingly accepted these terms, because I had other sources of income, whereby I found I could live comfortably and yet connect myself in a measure with a cause, with which I have always had sympathy. Now however my business has so altered that I find I shall have to be very careful about the duties I undertake & the expenses I incur.

Your proposal of £.100/- a year as communicated in your recent letter to the treasurer, Mr Harding, strikes me as being more favorable than the terms now existing, at the same time I should prefer that the offer be put in a little different shape, giving separately the amount your Board will give and what amount the Presbyterian Board will agree to. The reasons for this are;

1st Because I hardly think in my present unfavorable business situation, I can attend to the work of two missions.

2d. If I cannot attend to two missions, I still may be able to do the work of your mission

3d. If I can attend to both missions, I fear £100 p will not cover the expenses and, loss of time I should have to incur in the performance of the duties that would fall upon me. This last can be best understood by those who know som thing of the nature of the work mission agents have to do; He must hire a carriage or keep one regularly and only in special cases (which I have not felt like doing as yet) make a charge for a conveyance. Then he must devote a whole day or half a day at least driving around in this city of distan from 4 to 8 miles on errands and in quest of articles — the aggregate value of which may not amount to one half his carriage hire. But I will not go into detail.

I simply want to show you that unless one has property o a lucrative business appointment, he cannot from simp love for the mission cause be a mission agent.

The fact is, and you will agree with me, a mission cause how good & grand requires like secular enterprises money an its success is largely to be measured by the amount that is annually invested in it. Trusting you understand that th promptings of my inclination lead me to do all I can for the mis but that from a pecuniary & secular standpoint I have many impedim to hold me back from gratifying my wishes Believe me, dear Sir

To Dr. N. G. Clark Boston. Mass. Yours faithfully H. Ballan

H. Ballantine
Bombay, Feb. 26. 1877.
Rec'd April 77.

Bombay 24th November 1877

Dr. N. G. Clark
Secretary A. B. C. F. M.
Boston, Mass.

My dear Sir

Your kind letter of the 1st May was duly received and your proposition that I should act as Bombay Secular agent for the two Boards (American & Presbyterian) met with my hearty acceptance.

There was however on the part of a few missionaries of the American Board a difference of opinion with regard to the advisability of having a paid agent, feeling that it was an unnecessary expense, especially with the Board greatly in debt. and though your proposition was long under the mission consideration even as late as the last October meeting at Ahmednuggur, yet the whole matter finally fell through. I regret this result especially after the strong views held by some of the missionaries and still maintained by them that a mission agent was indispensable and advocated that I be employed in that capacity and be paid hereafter for what I had heretofore willingly done for the missionaries stationed in the interior, as well as be asked to undertake in addition other duties which are now a tax upon the time & strength of those their fellow-laborers who happened to be appointed to this city.

Now however as I am told the matter is definitely settled. I have considered it high time that I replied

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to the kind proposal you made me and let you know that I not only appreciated your offer, but als that it was not through any objection or want on my part that I did not take up the duties you propo and which I shall still in a measure gladly carry on as opportunity offers.

I have thus far failed to receive any word on t above subject from those connected with the Presbyterian Board, although since the receipt o your letter I have attended to requests made me b one or more of their members, indeed we expect to entertain one of their families next week as the pass through on their final departure from Ind

I would therefore request you to convey my regr to the Secretary of the Presbyterian Board tellin him that as I could not well carry on the duti of one mission without having the pecuniary aid the other, whereby to enable me to employ a competen assistant, that therefore I am obliged to declin service which I had for some time been anticipat and which I had been desired to accept by their Indian Secretary as long as six years ago.

Believe me, dear Sir
Yours faithfully
H. Ballantine
Byculla. Bombay

To
The Secretary of the A.B.C.F.M.

Bombay, Nov. 1877
Rec'd Dec. 8.

Ahmednagar July 29th 1875

My dear Dr Clark

I have not written before simply for the reason that I have not had any thing of sufficient importance to speak of. After arriving in Bombay in April and a stay there of a few days in making preparations for the Interior we started for Mahabaleshwur to be present at the Spring meetings of the Mission. We were cordially received by all present and enjoyed our stay there of three ~~months~~ weeks very much. It was very pleasant to meet most of the Missionaries and their families so soon after arriving in the country. At the meeting it was decided that we should be appointed to the Rahuri District, at least until the October meeting and then if on account of ~~the~~ some coming and others leaving for America it was desirable, a change could be effected. Otherwise the appointment for Rahuri could remain. In addition to this, it was decided not to leave for Rahuri at once but to live in Nuggur and study the language, and do what I could in the way of practice there.

Therefore on leaving the hills, we came to Nuggur, and are now boarding in the family of Mr Fairbank. Mr F. occupies the same old house occupied by my father for so many years. I have had something to do every day since coming here in the way of practice and this with the time devoted to my pundit and the study of the language keeps me busy.

This year the Cholera has reappeared in this city after a respite of several years. The authorities have taken many precautions to prevent its spread and have succeeded in great measure. It however prevails in the villages around to a great extent. At the begining of the rains, the excessive fall of rain has usually stopped the plague. This year however the rain thus far has been very light, and in addition to the distress caused by the Cholera the people are in great fear of famine from the failure of the crops. To add to all this numerous riots have broken out in a number of places in this vicinity arising from the want of usury laws and the very high rates of interest extorted from the poor farmer by the money lenders. The result has been that the farmers in view of the drought, not having any money in their possession and not being able to borrow any more from the lenders have arisen in numbers in different towns and beaten and burnt the houses of the lenders. Numbers of them have been taken up by the Government tried and convicted to various terms of imprisonment, but this cannot end the matter.

About a fortnight ago the Fairbanks and ourselves went out to Rahuri and staid a few days. The occasion of our visit was one of special interest to the Christians there. A few months ago the chapel - a mud building - was blown down by the wind. The people did not know where the means were to come from to build another, but they cried unto the Lord and he heard their prayer. Mrs Jacob, Mr Abbott's daughter who is still a member of that church was written to, as were also several English friends, and Mrs Fairbank succeeded in raising sufficient to build a neat brick building with tiled roof. The dedication took place while we were there. The pastors from all the surrounding villages were present and took part in the services. On the Sunday following communion was administered in the new chapel & four persons united with the Church by profession.

I had a number of cases to treat professionally at Rahuri and some of them were of great interest to me. I have been able to charge & to collect a fee in most cases for medicine. I am in hopes to have the medicine pay for itself one of these days.

But I must close.

Yours sincerely

Wm. O. Ballantine

Ahmednagar, July 29/85

Rec'd Sept. 11.

N. G. C.

Ahmednagar Aug. 23rd 1876

My dear Dr Clark

It is a long time since I received your last. I have been several times on the point of writing in return, but have been prevented doing so from one cause and another. There is much of sameness in the work, and in my practice here in Nagar. Last rains I had a large practice in this City, and in Rahuri the number of patients is sensibly smaller during the same season, owing to the unpleasant weather + bad condition of the roads. At the last October meeting the Mission left it optional with me whether I spend a part of the year or not in Nagar. I therefore have established a dispensary in the City for the rains. The number of patients I have is not so large as last year, as there is not so much sickness as then. Since the first donation by the Mission of rupees 200 at the outset I have been able to have ~~it~~ my practice self supporting and hope to continue to do so. I am satisfied that I should have a larger attendance, if I gave up charging fees, but I think that it is much better to charge a slight fee to all who are able to pay. They appreciate the medicine much more I am sure.

The work presents some signs of cheer as well as some of discouragement. The poor example set by some Christians, who ought to exert a good influence over their brethren, and the back-sliding of others are often causes of great grief to us. However one must take into account that the majority of our Christians are very deficient in their moral training and the influences which surround them are anything but elevating. The temptation which most of our Christians in the villages seem to be exposed to, is the marrying of their children by heathen rites. This evil cannot be remedied until the Christian community is much increased, for most parents although desirous of finding an eligible match for their sons and daughters among Christians, yet failing in this, feel as if they must secure a partner for their children from the Hindus, rather than to allow them to grow up unmarried. Among the Hindus it is considered a great disgrace to have their children grow up unmarried. The Christians share this feeling in common with them. Hence they are much exposed to forming alliances with the heathen. In the midst of these discouragements we have also some things which cheer us and make us feel more content to abide the Lord's time. I had occasion to go out to Rahuri about a month ago, and was present when three of the boys of our school were received into the church. One of them is a very interesting lad. He is the son of a gossavi who is bitterly opposed to Christianity. He however is an intelligent man and is one that can readily appreciate the advantages which education possesses. The desire was strong in his mind to educate his son, and though reluctant to send him to a Christian school he was willing to do so for the sake of the education he would receive. The son had on several occasions declared his purpose of becoming a Christian. This caused the parents to repent of their decision of sending him to school, and they have lately endeavored to take him away from under our influence. They went once so far as to entice him home and there they married him against his wishes, by heathen rites, to a girl he did not know. They hoped that this would lead us to give up all hopes of the young man. But he came back soon after of his own accord, and said that he was now more than ever determined to be baptized. He seems to have a very clear idea of Christianity as appeared from his examination for admission to the church. We hope & pray that he may prove a very useful man in our work.

The pastor at Rahuri and others of my helpers have formed themselves into a kirtan band. The people will come in crowds to listen to a Kirtan & will hear instruction that is imparted in the course of it better than in any other method. This kirtan band has received numerous invitations from different villages to hold kirtans for them. When an invitation is urgent, the people of the village offer to furnish the oil for burning during the eve. This shows that the invitation is really pressing and such an invitation is usually accepted. These recitations commence about 8 o'clock & continue until late at night. The audiences are often as large as two or three hundred people.

My wife is studying away hard at the language. She has a noon prayer meeting with the Christian women. Her health continues good. We are looking forward with great interest to our October meetings. We pray that our best hopes may be realized, and that all our hearts may be quickened at that time.

The want of rain is beginning to be seriously felt here now. We earnestly hope that there may be no famine here this year, as there is very likely to be one should our latter rains fail also.

But I must close. Yours very truly

Wm O. Ballantine

P.S. I enclose a letter for my brother
Please direct it where it will find him

Ahmednuggur, Aug. 23/76.
Rec'd Sept. 28.

Ahmednagar June 21st 77

My dear Dr Clark

Your letter of last December, I think, was received in February. Many thanks for it. You seem to be somewhat surprized that I have charge of a station and that my work is similar in most respects to that of an ordained Missionary. I feel that this is as it should be, and am well pleased with my field and the work in connection with it. I am free to say that such work is in many respects detrimental to strictly medical work for it requires me to move around a good deal, and is consequently very injurious to the keeping up of any regularly established dispensary, and yet I feel that I can best serve the cause here perhaps by just such work and I therefore do it gladly. We have had a most pleasant touring season this last ~~cold season~~. The famine has driven off many of the people in search of food elsewhere, leaving many villages with but few inhabitants, and I therefore went forth exceedingly doubtful of results. We were told that we would find it very difficult to obtain supplies in certain districts, and that some sections of the Country were quite unsettled, and therefore dangerous to venture into. We, however, went forth trusting in the Lord, and were everywhere well received. In January we witnessed a most pleasant scene at a village called Kokumthan, on the extreme borders of our field, a place 60 miles north from Ahmednagar. A young man, formerly a member of ~~our~~ a school we had there in the place, (but which has been given up for about two years) ~~past~~, & and a middle aged woman who has quite a large inheritance in the place, were received into the church, & the two children of the latter were ~~also~~ baptized. Since then we hear that two more from the same village have asked for baptism. I am very desirous of sending a teacher there to reestablish the school~~s~~. ~~in the place~~. ¶ "While at Bélápur, a place of some importance on the Para River, I held evening meetings regularly for the week we were there, in the Mahar Chowdi, or rest-house, ~~belonging to the Mahars~~. The people seemed unusually interested, Two young men especially, one of them a member of our school there, wished to be baptized. They have been inquirers for some time, but have not ~~apparently~~ had the courage to come forward. I told them that if they would wait a month I should return that way, and would then bring one of the my pastors with me, and if they still desired baptism, they should be examined by the church, and if it seemed best, ~~they should be~~ received to membership. Several others ~~also besides these two~~ expressed a desire for baptism, but not so urgently as they did. There has been a church in the place, but of late years its membership has dwindled to about 5 or 6 persons. The S.P.G. Mission have succeeded in inducing a number of the church members, who lived in an adjacent village to secede to their ranks, and the Bazaar, or Fair, which is held every Sunday in the town, has been a stumbling-block in the way of ~~several~~ others, so that the church has been well nigh a wreck. On the 23rd of February, I again went to Belapur, taking with me Pastor Waniram of Rahuri, and his Kirtan. He held two Kirtans one on Saturday and one on Sunday night, ~~These~~ which were well attended by people from the village as well as from the Maharwada, and they paid good attention to the instruction given. On Sunday forenoon 6 persons presented themselves for examination for admission to the church. These were all accepted voted ~~to be~~ received by the Church. Besides ~~these persons~~, two others, who had long been excommunic were restored to full membership. Pastor W. received all these to the church at the morning service, and also baptized 6 children belonging to some of the new converts. Of the new members five were men and one a woman, two were members of the school in the place, and one a former pupil. (It was a time of great rejoicing there. I have since learned that some of these persons have been subject to some persecution from their friends, but we pray that they may have grace given them from on high to hold fast to the faith.) Just before leaving Belapur on Monday to come away I was sent for by the old Kulkarni or scribe of the village, who is a Brahmin, to come and make him a visit. He has been suffering from Bright's disease, ~~of the~~ kidneys, for which and I have, on several previous occasions, prescribed medicine for him to take. He however knowing that his end was near he now sent for me to make over his two sons ~~to~~ under my care. This custom is often practised among them. One of these is now occupying the present position as Scribe, in his father's place. The old man was much moved. He drew me close to him, and calling his two sons to come near placed the right hand of each in my hands, at the same time

Communications to the Mission

charging me to take care of them ~~and~~ be a father to them &c. I promised to render them ~~be~~ of all the assistance ~~to~~ them I could, ~~be in~~ any way and at the same time I tried to tell him ~~of the hopelessness~~ that no ~~of any~~ human remedies could avail in his case, and that he ought to put his whole trust in God. He replied, "I do wholly trust in him, and I believe that your Jesus (with especial emphasis on these words) is the only true Savior." ~~Then~~ He went on to say that he had heard of the truth for a long time — since my father's ~~time~~ day — but that he had been ashamed to have men know of it, and had therefore ~~long~~ kept his convictions to himself. This was as much as his feeble strength could bear ~~endure~~ and ~~so~~ he feebly stretched out his hand to me with a motion to retire, which I did, hoping and praying that he might be one of Christ's ~~own~~ chosen ones.

¶ "Such cases, ~~as his~~ are I am satisfied are not rare ~~especially~~ in this land, where caste ties are so binding. I have seen ~~evidences~~ of similar cases myself and have heard of a number of others. They seem to show of a like nature. He who sees and hears of such cases cannot for a moment doubt that the leaven is working among even the higher castes of India — ~~& with~~ a power which must disclose itself sooner or later. I believe "that the time must come, ~~and that~~ at no very distant date, when these barriers of caste will be overthrown; and when once the tide is turned in the right direction, ~~what human being is there~~ who can safely predict the results."

We have spent a portion of the hot season in Khandalla, and have now returned and got fairly settled in Nagar for the rains. The latter have commenced in good earnest and we are all hopeful for the future. With kind regards from us both

I remain

Yours very truly

Wm. O. Ballantine

Ahmednuggur, June

Rec'd Aug. 1.

Ahmednagar Sept 19th 1878

My dear Dr. Clark

Mr Fairbank wrote you by last mail giving you the sad news of my bereavement. The weather has been very trying lately. Such unusual dampness has caused a great deal of sickness in the way of lung troubles. My wife caught cold in some way and it went at once to her lungs. She soon commenced to raise blood and for four or five days raised a good deal of blood and phlegm mixed. She had inherited a consumptive tendency from her father, but had not manifested any particular symptoms of consumption before this, except that when she caught cold as she did readily, she found it hard to shake it off. Last hot season at Khandalla she took cold and it held on for about five weeks, giving me some anxiety at the time, but when it passed away she seemed all well again. She had no more cough, nor raising of sputum and I thought no more about it. After the July meeting in Bombay I returned to Nagar and we moved out to Rahuri at once, taking with us little Mary Darling, our adopted child. Alice thought much of this pet, and she anticipated a great deal of pleasure in training her up. We went to work and put everything to rights in the house. Had new matting put down, and had some white washing done also, We had just got everything fairly finished when Alice was taken sick. At first there was nothing alarming about the symptoms, except the fact rising of her raising blood. This stopped however, after treatment, in about four days, and she had no more of it. The inflammation was confined mostly to the right side, making it impossible for her to lie on that side. She had little or no pain; was troubled principally with the hard breathing. Her pulse was higher and the fever more intense every afternoon, and in the morning they went down again. She was confined to her bed, and had not a very good appetite. In this state she kept on for two weeks, when about 36 hrs before death all these symptoms suddenly grew worse, and she failed rapidly. I sent for Mrs Bissell to come out from Nagar but she arrived a little too late. My wife was prepared for death, it had no terrors for her. After sending messages of consolation to her mother and sister and saying a few words of comfort to me, she calmly awaited death. The verse which seemed to give her especial comfort at this time was Ps 34:4 I sought &c.

As I look back upon our past life spent here together, I recall to mind many instances of her love & thoughtfulness. She was always a faithful friend and councillor. I felt safe in following her advice. Her character as a Christian was above reproach. She loved the women of this country and she had it in her heart to do much for them. She gave herself diligently to the study of the language and had mastered it sufficiently to be readily understood by the natives. She had laid many plans for her work in Rahuri, was preparing herself to recommence the noon day prayer meeting with the women, which she had always held with them every time we had lived there previously. She was also intending to take up her duties connected with the school there, and to repeat her visits with the Biblewomen to the neighboring villages. All this I say she was about to do, when she was so suddenly cut down, as it were, on the very threshold of her usefulness. It all seems a very mysterious Providence to me, but I know that he doeth all things well, and that he cannot make a mistake. I bow in submission to his will, although I but too painfully realize the loss I have sustained. But my trust is in Him, and He will cheer and comfort me in the midst of many days and hours of solitude. My duty plainly calls for me to stay here at present. Should my health next hot season be no better than it was the last season, a change to America may be advisable. However about this I am not now prepared to speak with any definiteness.

The abundant rains of this year give promise of a good harvest in the cold season. For this we all feel that we have great reason for thankfulness. The poor are already beginning to find something to do in their villages, which they have left almost deserted, to go about the country in crowds, in order to find work elsewhere, or to beg as a last resource. We hope that in a couple of months more the price of grain may become so cheap as to enable the poorest to get enough to live upon. As soon as their anxiety on this score is removed, our schools will we hope again be resupplied with pupils and the work go in the villages go on with renewed energy. The S.P.G. have improved the opportunity afforded by the famine to greatly increase the number of their converts and to harass and annoy us in every way. I have questioned many of these so called converts and find them all invariably giving me the same answer; we were baptized expecting to gain something by it either in the way of food clothing or help in our farming operations. We knew that we had got to die anyway and so did this as a last resort. A few of those baptized at first had these hopes realized to some extent, but hundreds went away disappointed. These people knew little about Christianity and cared less about it I fear. Many are open in their denunciations of Mr Taylor the S.P.G. Missionary. As the times improve I doubt very much if many of these men will care to be recognized even as Christians. Lately owing to the complaints made by us to the S.P.G. Committee in regard to the doings of their Missionary, and also to the great difficulty in getting about from place to place owing to the heavy rains, the work of that mission has rather subsided into its former channels. I feel sure that with such motives offered to people for becoming Christians as they feel free to offer, and with such helpers as they have for carrying on their work, collected as they are, for the most part, from among all our cast off catechists & teachers and excommunicated church members, I cannot believe that the work of the S.P.G. will be blessed of God.

Our October meetings with the annual gathering of the native Christians is at hand. I am sure ~~that~~ the latter will feel that they have great cause for thankfulness in being spared to be present on this occasion. For most of them, if not all, have seen a great deal of sorrow during the past two years. Many have had a great deal of sickness in their families, and others have lost their wives and children and especially relatives. This has been for the most part directly or indirectly owing to the famine. I think that a praise meeting in view of the hopefulness with which the season opens would be in order at that time. I was glad to see the statement lately somewhere that the Board were hoping to close this financial year without debt. I hope that this statement may be correct. This also should be another cause of thankfulness for us all. But I must close.

Sincerely Yours

Wm. O Ballantine

Ahmednuggur, Sep. 14. '78.

Rec'd Oct. 21.

Ahmednagar Feb 6th 1879

My dear Dr Clark

Your letter of sympathy reached here last mail. I feel grateful for it. It is pleasant to receive such letters at such a time from friends even though far distant.

We met as a Mission last month to consider the matter of our reduced appropriations and to meet these if possible. At that time I proposed to the Mission to give up my salary from the first of July next for the remainder of the year, and to engage in independant work a part of the time, coming to Rahuri each month to look after my work there and thus keeping up the work there also, in which I cannot but feel a great interest. The Mission agreed to the propositions in view of the fact that I did so principally as a matter of health. You will find this decision recorded in the minutes of that meeting which Dr Bissell has forwarded to you by last mail. My health, as you perhaps know, was very poor last hot, & rainy seasons, and I feel strongly that a change during the coming months of the same seasons will be decidedly beneficial to me. Aside from this, it is quite desirable that I should be where I should be thrown more into the society of friends & companions; for Rahuri, which never seemed a lonely place to me as long as I could enjoy the society of my wife, and have the benefit of her companionship, seems a different place from what it did then. It is impossible that it should be otherwise. In view of this fact I cannot but feel that this is a wise arrangement to make, and I think others of the Mission to whom I have stated the case agree with me in thinking so.

There seems more interest among the people this year and, there seems a more earnest desire to have their children educated than ever before. The crops have been tolerably good in my section of the country and the people have enough to do, to prevent their becoming demoralized. In one or two tours, which I made this cold season these facts have been strongly brought to my notice. People everywhere are requesting schools, and many say they want to become Christians. Of course due allowance has to be made, for worldly motives, when a person comes and asks for baptism; for this is one of the weak points of the S.P.G. mission, & of its helpers, and many are taught by them, systematically to believe that it is a good thing in a worldly point of view to become a Christian. But making due allowance for this fact, I cannot but feel that many are sincerely desirous of coming out of this heathen darkness, with which they are surrounded, into the full light & liberty of the religion of Christ.

The S.P.G. & our mission have entered into an agreement & have got up a set of rules to aid us in regard to our relations with each other. These rules, though necessarily loose in some points, will I hope be helpful to the work. As yet they have not been fully tested, but I hope that their missionaries, as well as ours, will try and act up to them conscientiously.

Yours very sincerely

Wm. J. Ballantine

P.S. Please mail the enclosed letter to my brother, and oblige

Feb. 6. 1879 Ahmednuggur

Recd March 15 1879 India

Rahuri Dec 6th 1879

My dear Dr Clark

I have been intending to write you ever since I returned from the famine work in which I have been engaged for the six months previous to the last October meeting. I have been quite busy since I returned putting every thing to rights, and time has flown by rapidly. I found that the knocking around which I had to do while on the famine work, although very fatiguing as well as trying, was in most respects good for my health and I was able to return to Ahmednagar in the middle of October just in time to attend the annual Mission meetings. I feel glad that I could thus take a vacation from my work here without expense to the Mission, and at the same time be able to assist Govt somewhat in a work which was difficult for Officers, without experience of the customs and manners of the people and without an adequate knowledge of the language, to carry on, with any degree of efficiency. I am glad that my humble services were appreciated the more on this account, and were acknowledged by Govt in a suitable resolution which they passed at the time that I resigned the work. I have been most of the time, since my return from this work, in Nagar and Bombay and have come out here to Rahuri a little over a week ago. I do not feel quite settled as to the future, for I am satisfied that it is out of the question for me to stay here alone all the time. I do not feel prepared to come back to America as yet, in fact the way does not seem to be opened for me to do so, So, for the present, I shall continue to attend to the duties of this station & its surrounding outstations, and shall go a part of the time to Bombay where I have my brother's affairs to look after. I have been quite blessed of late in a pecuniary point of view, so that I do not have any immediate anxiety in regard to my own personal expenses. I have therefore decided that while I remain as I am in the Country, that I will not ask the Mission to defray any of my personal expenses. This wish I have communicated to the Mission, who as far as I know approve of this decision. None feel more strongly than I do that while I remain as I do, I cannot pretend to do more than half as much as I otherwise could do, and I therefore do not feel authorized to be at any unnecessary expense to the Mission.

The prospects

for a full harvest were good for this cold season up to within a few days ago. But suddenly the temperature for two nights in succession fell below freezing point and the crops were somewhat frost-bitten. About one fourth of the crop in this region will probably be a total loss. Thus God seems to bring one calamity after another upon this people. Famine & locusts & rats & frost-bite have followed each other in close succession. When the end will be no one can foretell. It seems that these people ought by this time to learn wisdom and to turn unto God while there is yet opportunity for them to do so.

Yours sincerely

Wm. O. Ballantine. Rahuri

P.S. May I ask you to please mail the accompanying letter for me

Rec'd ~~Dec~~ Jan. 15. 1880.

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Bombay January 5th 1880

My dear Dr Clark

I understand that the Mission are to express their minds in regard to the advisability of Young Samuel Bissell's joining our Mission. I am sorry that I have not the pleasure of the young man's aquaintance, not having seen him since his childhood days, but I have no doubt that if he has anything of the energy of his mother, or the talents of his father, that he will be a valuable addition to our force. Mr Harding will leave us in about two months now, and I am not sure but that Mr Park and family ought to follow them speedily. In that case reinforcements are needed simply to take the place of those returning home, to say nothing of adding to our number. Mrs Robert Hume still continues very poorly, and I am afraid that it will be long before she will be restored to health again. She is suffering from extreme nervous prostration. While she continues thus feeble, the usefulness of her husband will be necessarily, or at least, should be, much impaired to the work. I am not sure but that a decided change, perhaps home, may be the best and only thing for her, but perhaps some would be loth to admit the need of this. There is no doubt but that Mr Hume's going home would be a serious loss to the work in Ahmednagar, but I am not sure but that it may be the best thing for his usefulness in the end. In view of all these circumstances, I for one can heartily hail the coming out of any or all reinforcements you can spare for our field.

Yours truly

Wm. O. Ballantine

Bombay, Jan. 5, 1880.
Rec'd Feb. 11.

Rev. S. P. Barker
137-138

Versailles Cattaraugus Co.
N. Y.
Dec. 10. 1879

Rev. N. G. Clark D. D.

My Dear Brother,

I am writing the Register of the four Indian Churches among the Senecas & Tuscaroras, & to complete them certain facts & dates are needed that can be obtained only from the Records of your Board.

I would like to get the date of the appointment of each Missionary & each teacher, both male & female, as far back as 1805, if possible, for in that year a Church was organized by Elkanah Holmes on the Tus. Reservation.

Also, so far as it can be done, the time when each one ceased to labor here.

The Churches volunteer to meet any expense that may be incurred for copying, & postage. The list of teachers at Tuscarora is asked by Elias Johnson who is writing a history of the Tuscaroras. Kindly send, or cause the above to be sent, as soon as convenient, since I am arranging to close up my labors among the Indians soon. One reason for this is, that they propose to enter upon the long-deferred duty of self-support.

I find some things to encourage in the work, & the Lord gives me great joy in it.

Very fraternally Yours
W. P. Barker

Should there be delay in getting the whole, please send data for Tuscarora first, & before the 25. if you can.

Rev. W. P. Barker

Versailles, Dec. 10. 1879.

Rec'd Dec. 12.

ans'd " 23.

. N. Chapin Esq.

My Dear Brother,

Accept thanks for data kindly furnished me, & find losed $1.50, for services of Clerk.— his letter (wh. you will please show Drs. Anderson & Clark) will show w God seems to be calling me back India, & also how He is beckoning to leave the work among the Indians.

The money you sent to Br. k failed to reach him, & so I Recd. bill for Guardian & Dnyanodaya from Replied that you had sent the money & you will hear fr. him soon. ut no doubt it will come out all right.

Rev. Ritthino Bhāskar.

Kind remembrances please, & the Compliments of the Season to our mutual riends in Boston.

Fraternally

W. P. Barker

uffalo N. Y.

Jan. 6.. 1880.

Please acknowledge receipt of this by P.C.

I will endeavor to answer a question that is sure to be asked, "What shall be done with these Offerings?"

(1.) Use it to pay the sexton, the interpreter, and to defray the current expenses of fuel, lights, &c.

(2.) A part of the balance should be used for the repairing of the churches, especially at Tonawanda and Cattaraugus. [Since the large church at Cattaraugus is needed for all the great meetings of the Nation, I trust the *whole Nation* will aid in raising the nearly six hundred dollars needed to put it in thorough repair.]

(3.) The General Assembly "recommend us to make a Church Contribution on the first Lord's day of eight months of the year, as follows:

1.	Foreign Missions,	January.
2.	Sustentation,	March.
3.	Publication,	May.
4.	Church Erection,	July.
5.	Ministerial Relief,	September.
6.	Education,	October.
7.	Home Missions,	November.
8.	Freedmen,	December."

At least one dollar a year should be laid aside by each church for every one of these objects, and I earnestly recommend that this be done.

(4.) Funds will be needed to support a pastor in each of your churches, as soon as the Board shall cease to send you aid.

I trust the churches at Cattaraugus and Tuscarora will commence their "weekly offerings" on the first Sabbath of the New Year, and I recommend that special prayer be offered on that day for the successful commencement of the work here proposed, and for an entire consecration to the Lord of all He has entrusted to yo as His stewards.

Let fervent supplication be made both in private and in your public gatherings during the "week of prayer" (January 4th to January 8th), that God will send t you pastors who shall be strong in Him, and wise to wise souls.

I came among you in October, 1877, in much physical weakness, and barely ab to conduct a single meeting each Lord's day, but I thank God that he has enable me to accomplish many fold more than I anticipated, and He has given me a co stantly increasing pleasure in the work, and in my association with you, so that cherished no other desire except to continue with you until the Master should tak me "home." But He seems now to call me and my dear wife back to our "adopte home." We go, it is true, at some risk to health, and in the face of warni from those who know the dangers incident to a somewhat malarious region and in tropical climate, but God enables me to say as did Paul (Act, xx: 24), "None these things move me, neither count I my life dear unto myself, so that I mig finish my course with joy, and the ministry which I have received of the Lo Jesus, to testify the gospel of the grace of God."

In answer to the remonstrances of some of you against our going, I can say th it is my profound conviction that we can do much more for the church by going India than by remaining here, *even though* our lives may be shortened by so doin So, while the thought of separating from you causes a pang, we yet shall go joyful and shall offer the fervent prayer that we may all meet, with many who shall saved through our efforts, in the land where parting shall no more be know May God grant this for His name's sake, and to Him shall be all the praise throu Christ Jesus our Lord and Redeemer.

Yours in Christian love,

W. P. BARKER.

VERSAILLES, N. Y., Dec. 26th, 1879.

ADDRESS TO THE INDIAN CHURCHES,

The design is to give to each member of the churches and congregations, an tunity to make a *weekly offering to the Lord*, even though they are not able to the house of God, or may be living (either permanently or temporarily) from the Reservations. We earnestly recommend that parents and teachers *give all the children a share in this work, so that they may early form the f giving.*

mmediately after the morning meal of each Sabbath, "let every one of you him in store as God has prospered him" (1. Cor., xvi: 2.), and let this "of- " be kept in a cloth bag, or other receptacle, as may suit your taste and con- ce.

et this be carried or sent to the Treasurer of the church, on or before *the abbath of each month*, and with this, the names of the givers with the sums by each individual. I am sure that the head of each household will feel ivilege to attend to this matter, so as to avoid the necessity of appointing col- s. If there be first a willing and ready mind, there will be no difficulty in ng the above plan into operation.

Let the Treasurer be provided with an alphabetical record book, in which the and gift of every donor shall be carefully recorded. This book, in years to , will, I trust, be a valuable testimony of advance in the work of benevolent t in the church, that will call for thankfulness and a commendable pride.

Let me urge each one of you to make this Sabbath offering to God *a solemn of worship*, just as much as you do the work of prayer and praise; otherwise, effort will be short lived and fitful, and will fail to prove a blessing to the rch, or a means of spiritual good to yourselves.

Not long since, some of you heard remarks from me on these words of Paul, in s, xx.: 35: "*Ye ought to remember the words of the Lord Jesus, how he said, it nore blessed to give than to receive.*"

An attempt was made to show how greatly the Indians have been blest in "re- ving," during the years that have elapsed since the settlement of America by the itans, from whose descendants they have received a knowledge of the way of vation, and in addition to this, the blessings of civilization and education. tention was called to the wonderful changes in the condition of the Senecas, e in my boyhood I saw scores of them come to my father's door, in cold, wintry ather, thinly clad, and begging for bread.

But, my dear Indian Brethren, precious, beyond all computation precious, as are blessings you have shared in "*receiving*," your adopted brother *Ha-ya-dyo-neh* authorized by the Master to affirm that blessings of infinitely greater value are in re for you, as soon as you have entered "*with all the heart*" upon the work of *iving*." Let me testify from my experience, to the truthfulness of those words the Lord Jesus. After searching the New Testament in vain to find what pro- tion of my means I should give to the work of saving souls, the Spirit led me to that Christ was my example: "Who gave *himself* for the Church" (Eph. v:) Then God helped me to give *myself*, and all of which He had made me the ward, to the same service, and in return He has given such peace and joy of rt, as no language can describe.

One word of caution from one who loves you. Don't give *other people's money* benevolent objects; that is, *see to it that all your debts are paid*, and be careful to y the command (Rom. xiii: 8), "Owe no man anything, but to love one another." fter having paid your debts, principal *and all lawful interest* (though it may e been years in accumulating), consecrate all you have to the Lord, without the t reservation, remembering that "*The earth is the Lord's, and the fulness eof.*" As has been well said,* "All we have is God's, and the proper spirit in matter that we call "giving," is not how much can I spare for the Lord, but much of this that He has given me does the Lord allow me to use for myself. peat, all things belong to God. We cannot 'give' Him anything, in the strict se. We are simply permitted to use a little, and our aim should be to see how e we can get along with for ourselves, and accept it as God's gift, and use all rest as He demands."

Rev. John C. Hill in N. Y. Evangelist, December 11th, 1879.

Rev. W. P. Barker

Buffalo, Jan. 6. 1879

Rec'd Jan. 8.

ans'd " 4

To the Members and Congregations of the Presbyteri Churches on the Cattaraugus and Tonawanda Reservations, and the Congregational Church at Tuscarora; the affectionate and cordial Christian Salutation of your Missionary and Pastor.

◆

"GRACE BE UNTO YOU, AND PEACE FROM GOD OUR FATHER AN
OUR LORD JESUS CHRIST.

◆

The time has evidently come for you to take upon yourselves the work of *se*
support, by selecting and calling your own pastors, and sustaining them so far
God shall give you the ability. That this time has come, we may infer from t
marked indications of Providence.

(1.) The Spirit has, for several months past, been at work upon the minds a
hearts of many Christians and lay members, inclining them to desire to swing loo
from the aid that has been received by the Tuscaroras since 1805, and by t
Senecas since 1811; and become, as soon as practicable, self-supporting. I ha
been much gratified to hear expressions of this desire, not only from your o
number, but also from those connected with the M. E. and Baptist churches.

(2.) God has shown that it is His will, as I think, that your Missionary shou
return, the coming year, to his former field of labor in India. In answer to pray
He, "who healeth all our diseases," has given me full restoration to health, a
simultaneously with this, there has come an earnest call from personal aquai
ances who reside in the Portuguese Territory of Goa, to come and establish
Mission among four hundred thousand people, one-half of whom are Idolators, a
the remainder Roman Catholics. There is not a Protestant church among t
people, and I can testify (from having visited them in 1874) that they are, a
whole, very deeply sunken in superstition, ignorance, intemperance, and con
quent poverty and misery. The call seems to me *clear and imperative*. Here
am toiling for less than four thousand, all of whom know how they can be sav
while the cry comes over the waters from one hundred times that number, w
know nothing of the Way of Salvation, saying: "Tell us, O Christian, tell us of t
God." I seem also to see my Savior standing, with pierced hands, pointing
those perishing thousands, and saying: "*Go break the Bread of Life to them.*"

"And can I linger when my Lord commands? Gladly I obey. His prese
will attend, and I ask no more."

The path of duty and privilege (as well) is so clear, that I have consecrated ev
dollar of my worldly substance to this service, and if it shall please God to send
a sufficiency in addition to this (as I believe He will), we expect to set sail
England and India by the first of September next. I have not yet consulted t
Presbyterian Board, but I take it for granted that they will not send another M
sionary in my place, and hence recommend you to adopt the following plan
raising the funds you will now require to do that which Foreign Missionary Soc
ties have, for more than half a century, done for you.

[This plan has been under consideration for some time, and was adopted a
entered upon, at Tonawanda, on the first Sabbath of this month.]

Rev. L. Bissell.

139 – 221

Statistics of the Maratha Mission in reply to Dr. Clark's circular letter dated Feb. 1. 1870.

1. The population of the whole Maratha country is estimated at 12,000,000. Bombay is occupied by us in connection with other Missions; but if we take the three cities of the Deccan, Ahmednuggur, Sholapoor, & Satara & the districts around them in which no other society has any missionaries employed, we may safely estimate the population dependent upon our agencies for a knowledge of the gospel at not less than 4,000,000.

2. If by this is meant those who hear with some regularity in schools or Sabbath & week day congregations we may say 5000.

If it be meant the number who have heard the gospel once or more times, 50,000.

3.– Population of the Ahmednuggur District 100,000.
The Seroor, Kolgaum & Loni Districts are also superintended by the Missionary residing at Ahmednuggur The population of these three Districts is estimated at 135,000.

4.– Population of Ahmednuggur city, 30,000.

5.– Distance & direction of out-stations.
Hiware, 12 miles S. of Ahmednuggur, population 600.

Kolgaum,	22 m. S. –	pop.	3000.
Shirasgáv,	32 m. S.	"	200.
Seroor	30 m. S.W.	"	5000.
Bábúrdi	20 m. S.W.	"	300.
Loni	18 m. W.	"	250.
Jeur	10 m. N.	"	2500.

6.– Ahmednuggur church, organized in 1832 – Pastor Rev. Ramkrishna Vináyak Modak.
Kolgaum Church, organized in 1857. Pastor, Rev. Gangárám Lálabá Wágchoure
Seroor & Loni churches organized in

1855, & 1856 respectively, are without a pastor – in charge of a catechist, & under the pastoral care of the missionary

7.– The sum given in our annual Report as contributed by the churches in 1869 is 1651 rupees. Aside from this there were hardly any contributions worthy of mention.

8.– Names & salaries of Teachers, &c.

Girls' School at Ahmednuggur.

Krishnaráv Rutnajee Sángale. (male)
Salary Rs 32. per month –
Rangubái (female) Rs 5. per month.
Rachamábái (female) Rs 5. " " .

Station School (for boys.)

Panduba Sonajee, Rs 10. per month.
Amritá Dárakubá, Rs 5. " "

Theological class –

Rámjee Támbatkar. Rs 18. per month.
Bhiwajee Dárakubá, Rs 17. " " .
Dagadobá Jádhav, Rs 17. " "
Anajee Khirságar, Rs 13. " "
Sidobá Hiwále Rs 12. " "

9. We have not yet begun to charge tuition fees in our school. But we require the parents of the pupils to support their children when they are able to do so. The pupils do not board in a common boarding house under the direction of the Mission. They board with their parents if living in the place, or in some christian family if they have come from a distance. Of the hundred pupils in the Girls' school & Station school last year only about forty had their board paid by the Mission. The rest were supported by their parents, some of them living at home, others boarding in some family living near. In some cases where a father sent two children if unable to support both, the Mission gave an allowance to one, & the father paid for the other. If the board of these sixty pupils supported by their parents be reckoned as so much given by them for the school, & the cost of the board be computed at Rupees

two per month, (the usual allowance made by us) then the "boarding fees" paid by the native christians would amount to (60×2 =) 120 rupees per month, or Rs1200. for the ten months of the year during which the school was in session. I have stated these facts thus at length that you may understand our method of working & you will know whether the above sum should be included under the head of "boarding fees" as the term is used in your circular.

10 – Names & salaries of Bible women at Ahmednuggur, & by whom supported.

Gamabái	Rs15. per month	supported by Ladies Soc., England.
Bhiwarábái	Rs6. per mo.	sup^d do do
Ráhibái	Rs5. " "	sup^d by Ladies Soc. Cleveland. O.
Ahilabái	Rs5.	sup^d by A. B. C. F. M.
Ramabái	Rs5.	" do do
Sakubái	Rs5.	" " "

Ahmednuggur
May 4th 1870

L. Bissell

Rev. L. Bissell

Ahmednuggur May 4. 1870.

Rec'd June 18.

ackd aug 20

Statistics

Some fa W. 13°

Ahmednuggur. India.
26th January 1872.

Rev. Dr. Clark. Sec.

My dear Brother

Enclosed I send you the introduction to our Report for the past year - just ready to send to the printer - & also the Report of the work at this Station. A printed Report will also be sent as soon as it comes from the press.

I fear I am not in a favorable state of mind to write you an agreeable letter, but many things demand a word of notice, & I will write somewhat at a venture. I would like to re-write my letters to you often, but find it impossible to do so, & am compelled to send the first draft, with occasional erasures. You will pardon it I am sure. I sometimes think I spend an unwarrantable amount of time on Reports & statistics. There are two printed schedules, now on my table, one from London, the other from Calcutta, asking for all the statistics of the mission, its churches, schools, &c for the last decade. They are both collecting statistics for all India, & it is desirable that they should have ours with the rest. But the most of this, & half the last month have gone into accounts, statistical tables & reports, & to make out those tables asked for the last ten years, will require some days more at least. I sometimes feel like saying, "we have no statistics worth reporting - let us alone a few years, & with the Lord's help we will work & try to make some statistics of souls saved, which will be worth reporting." The statistics of our churches for the last ten years will make a very meagre showing - An increase of membership of about fifty for the whole period. Ten years ago the tide setting towards the church was at flood. Since then there has been much sifting, & many have gone back. Has the tide reached its lowest ebb? We hope so.

We are to be weakened in our missionary force this year. Three of the Brethren are preparing to leave in the course the next two or three months. You already know the plans of Mr. Hazen & Mr. Wood. I do not know whether Mr. Bruce has written you of his intention. The opinion of Dr. Palmer of Madura, & Dr. Silas Scudder of Arcot, (whom Mr. Bruce has consulted in his recent southern tour,) is that there are symptoms of incipient disease at the base of the brain, & that he should go to America at once, & seek perfect rest for a time. He is therefore preparing to leave with Mr. Wood in about two months. This leaves Satara, one of our most important stations, vacant. We see not yet what can be done to supply it unless we rob some other station. Br. Fairbank has charge of the districts left by Brs. Bruce & Atkinson, besides sharing with me the duties at Ahmednuggur. Br. Winsor is studying the language, & will soon be at work I trust. Miss Ashley has come, & is also at work on the Marathi. We are glad to welcome her to a place in our family, & prospectively a part in the work. If she is spared, & enjoys good health, we have no doubt she will make an earnest & efficient worker.

We are preparing to go to the Hills the last of February, to spend the hot season. This seems needful for us both. Indeed we have been strongly urged to go before. I shall try to write you from there in regard to some matters mentioned in your letters. A circular is going around asking the opinions of the brethren in regard to the return of Mr. Abbott. I shall be able to send you the result in a few days.

Br. Harding I trust has written you of the good work in Bombay in connection with Rev. Mr. Taylor's labors. It is a bright spot in our horizon, & leads us to hope that the dawn of better days for India has appeared. The work is still progressing, & though as yet it does not reach the native population largely, it cannot fail to have a good influence on the missionary work.

In Christian affection
fraternally yours
L. Bissell

Ahmednuggur Jan. 26. 72
Rec'd March 5
L. Bissell

Copy -

Ahmednuggur, India
8th Feb. 1872.

Rev. Dr. Clark, Secretary.

My dear Brother.

Your letter of Nov. 25th '71 was duly received. In it you ask the views of the Mission in regard to the return of Mr. & Mrs. Abbott to the Marathi Mission.

The letter has been sent to all the members of the Mission with the request that they would give their opinion on the question proposed. The four younger brethren, who have had little or no personal acquaintance with Mr. & Mrs. Abbott, naturally decline to give a direct vote. The other six brethren express but one opinion. — They would rejoice if Mr. Abbott's experience & influence could again be made available in the Missionary work; but in view of the past experience of both Mr. & Mrs.

Abbott in connection with the Mission. they do not think it expedient that at their time of life they should be reappointed. As three of these brethren will in a few months (D. V.) meet you, & be able to give any further information desired, I do not think it necessary to state here the reasons on which our opinion is based.

With christian regards,

Most fraternally yours
L. Bissell

P. S.

Feb. 10th. Your note of Dec. 20th is just here — thanks for it — I shall reply to it & the previous one (D. V.) after reaching the Hills.

as ever yrs
L. B.

Ahmednuggur, [illegible]
Rec'd March 16.

Mahábleshwar
25th April 1872.

Rev. Dr. Clark
Sec. A.B.C.F.M.

My dear Brother.

I send with this the statistics asked in your letter of Jan. 23d.

Before this reaches you I trust you will have met the three members of this Mission who have recently left for America; & you will learn from them more of us & our work than you can from letters.

We sent our Arthur in the care of Mr. & Mrs. Wood, as he has reached the age in which he ought to be studying in school. Mr. & Mrs. Park of West Boxford have kindly offered to receive him to their home, & we hope he may remain there till he is fitted to enter College. The goodness of our Heavenly Father in providing such a home for our child has made the trial of parting from him much lighter. I would ask that the allowance for his support this year be paid to Mr. Park if he desires it. We thank the Prudential Committee for their kindness in making a special grant to our oldest son this year, though he was 18 years old.

In your letter of Nov. 25th, you inquire if it is "not desirable to re-cast the female boarding school, so as to make it more simply *missionary* in its object, much as has been done with the Madura F. B. school" –

Perhaps I do not understand the word "missionary" used in this connection, but I think it is meant to ask would it not be better to make the school more exclusively an agency for educating those who are to become helpers in the Mission, or the wives of pastors & helpers. If this is what is proposed, I do not think the change a desirable one at present. It would seem to me to make it more a Mission School, but less a missionary school. That is, it would be more directly under the control of the missionary in charge, & in some respects easier for him to manage. But I think its influence for good would be less than now.

The school would be smaller than at present, as the pupils brought into it would be of a more select class. At the same time the expense in proportion to the number of pupils would be considerably increased. It would require the same corps of teachers as now, as the classes, though smaller, would be the same in number, & pursuing the same studies.

It would seem to me to be more artificial than the present system. It would require us to select a few & educate them for a special purpose, refusing help to the rest. If we select the most promising pupils, they will not always be the most needy, & the favor bestowed upon the few will be a cause of envy & discontent to the many. At present we act on the principle of helping only those that are needy; while the privileges of the school are afforded to all alike — more than half the pupils are boarded by their own parents, being the daughters of Christians living in the city, or of those who have friends living there. In some instances parents have sent two girls from a distant village, & not being able to support both, one received an allowance from the Mission, while the father provided for the other. Thus while instructing the children, we endeavor incidentally to teach the parents the duty of self-support. The girls board in Christian families, & assist in the domestic work of the household, & in this way do not acquire a dislike to the native style of living, as they are apt to do when isolated from their own people in a boarding house.

This unfits them for returning to their village homes & living there happily.

I would add that even now all are not continued in school the same length of time — many never go beyond the lower department, where they learn to read, commit to memory the catechisms, portions of scripture, & arithmetical tables — others enter the higher department, but are married before completing the three years course. We prefer that the parents should contract the marriages for their daughters, we only taking an advisory part — we are not then held responsible if there is dissatisfaction afterwards, as is sometimes the case. In our school when the girls have completed their studies, if still unmarried, they return to the house of their parents, & they are responsible for the care of them — In some schools we have seen in this country, such

Mahableshwar, Apr. 25, 1872.

Rec'd June 3.

1/2

Girls' boarding school

Mahableshwar Hills, India
25th May 1872.

Rev. Dr. Clark. Sec.

My dear Brother.

I forward with this the minutes of our meeting just closed. The Estimates for 1873 are not yet complete; hence the amount is not inserted in the Resolution (27th) approving them. But I will forward them in the coming month, both the amount & details, & the blank can then be filled.

Br. Winsor is stationed at Satara as the best provision which can be made for that station in the reduced state of the Mission. It is very desirable that a missionary of more experience should be there; but if one of the two at Ahmednuggur were removed, thus bringing the greater part of the work in that large District upon the other, it would be sure, humanly speaking, to break him down very soon.

Res. 5th proposes an amendment to the rules for personal allowances. The present rule was adopted before the experiment of residing in the rural Districts had been made. It was thought that the expense would be somewhat less than in the cities, as it is in most other countries. The experience of those who have tried both positions varies a little according to the household management of the different persons, & the particular locality in which they have resided. But in several instances at least they seem to have found it quite as expensive in the villages as the cities. The reason perhaps is that while residing in the village, they are still dependent in a great measure upon the city for supplies — even for the most common articles of food as bread. meat, potatoes, & fruit — & though they are allowed the expense of a carrier, yet being at a distance from the market, & compelled to purchase on certain days (whether favorable or not,) a supply for three or four days, they cannot take advantage of the market as those living near can, & there is often a considerable percentage of waste in the perishable articles provided for half a weeks supply. There are also some servants, as washerman, who will charge more if they leave the city & reside in a village. They cannot take in washing from others as when living in the city. These facts lead us to think that there should be no difference in the personal allowance of those in the cities & rural districts of the Deccan.

An increase in the allowance for employing pundits is also asked, as often good pundits cannot be obtained for the old rate of pay. The rule was made over 20 years ago.

Res. 8th contains a scale of allowances for several classes of our helpers, by which the pay of all our present employés, & any new ones who may be employed, is at once determined. This scale when applied will make the ~~present~~ pay of a few less than at present,

& of a few others more; so that the total will vary but a little from what it now is. But it enables the Missionary at once to fix the pay of a new agent without reference to the Mission, & this is a saving of time & labor.

Res. 12 & 13. are in regard to a new chapel in the city of Sholapoor. The brethren at that station will write you of the need of such a house, & the method in which they hope to raise a part at least of the funds needed to build it.

Res 17-20, have respect to the examinations. It is felt that these take too much of our time & strength at the Ann. Meeting. Hence we provide for their being held at another time, & leave both ourselves & the Native helpers more free to profit by the religious services of those meetings.

I do not see any other points that I need refer to in the Minutes.

With affectionate regards

Most fraternally yours

L. Bissell

Mahabaleshwar, May 25.
Rec'd July 1.

Ahmednuggur, India
25th June 1872

Rev. Dr. Clark.

My dear Sir,

By an American ship recently arrived at Bombay, we received the beautiful instrument, a Mason & Hamlin Organ, which the Company kindly sent to the Ahmednuggur Station of the Marathi Mission. It is a fine specimen of its species, prepared in that chaste & simple style which sets off, not covers up, its beauty. The Hindus are a musical race, but the universal criticism of foreigners is that they make too much noise for the music. The organ is not deficient in noise, while it is all the best of music — Please present the best thanks of the Mission to the company for this valuable & beautiful present —

& of a few others more; so that the total will vary but a little from what it now is. But it enables the Missionary at once to fix the pay of a new agent without reference to the Mission, & this is a saving of time & labor.

Res. 12 & 13. are in regard to a new chapel in the city of Sholapoor. The brethren at that station will write you of the need of such a house, & the method in which they hope to raise a part at least of the funds needed to build it.

Res 17-20, have respect to the examinations. It is felt that these take too much of our time & strength at the An. Meeting. Hence we provide for their being held at another time, & leave both ourselves & the Native helpers more free to profit by the religious services of those meetings.

I do not see any other points that I need refer to in the Minutes.

With affectionate regards

Most fraternally yours

L. Bissell

Mahabaleshwar, May 25,
Rec'd July 1.

Ahmednuggur, India
25th June 1872

Rev. Dr. Clark,

My dear Sir,

By an American ship recently arrived at Bombay, we received the beautiful instrument, a Mason & Hamlin Organ, which the Company kindly sent to the Ahmednuggur Station of the Marathi Mission. It is a fine specimen of its species, prepared in that chaste & simple style which sets off, not covers up, its beauty. The Hindus are a musical race, but the universal criticism of foreigners is that they make too much noise for the music. The organ is not deficient in noise, while it is all the best of music – Please present the best thanks of the Mission to the company for this valuable & beautiful present –

Very truly yours
L. Bissell

Rec'd Aug. 5.

Dr. Clark
Missionary House

Rec'd Aug. 5.

Ahmednuggur
11th July 1872

Rev. Dr. Clark

My dear Brother

Enclosed I send a copy of the estimates for 1873, amounting to Rs 57.192. - This is the sum to be inserted in the blank of the 26th Resolution in the Minutes of our Meeting forwarded in May last.

The aggregate is Rs 4.678 less than that of last year; the decrease being chiefly in "Allowances", & estimates for "Tours & Traveling" - There is an increase of Rs 1.072. in the two items of "Native Agency", & "Education"; & of Rs 1.683. on "Buildings" - The latter is more than covered by the sum asked for a new Chapel at Sholapoor. The increase in the other two items is caused by the employment of three a four new teachers – graduates of the Normal School – & the adoption of a scale of allowances (see the minutes) by which the Bible Readers & Teachers who have large families receive a little more than before. The letter of Mr. Fairbank sent you last month I think gives all the information needed on this subject.

We have just heard of the safe arrival of Messrs. Wood, & Bruce & their families at New York

Fraternally yours
L. Bissell

Ahmednuggur
4th Sept. 1872

Rev. Dr. Clark, For. Sec.

My dear Brother

Your request for costumes of the people to be sent to the Missionary House reached me while on the Hills — & as we had our Mission meeting at that place in May, we were not so much at leisure during the last month of our stay as we otherwise might have been. We found also on inquiry that we could not do as well in getting up a box there as here — So we decided to wait till after we came home — A multitude of cares on our return pushed the matter on from July into August, & I only sent the box to Bombay last week. The articles are labeled, & a written description given of the photos &c which can be transferred to the back of the cards by a clerk if desired —

There is such a variety of costumes here that any one does not represent the dress of all classes — however there is something oriental about them all, & what does not appear in the costumes themselves can be guessed at by a look at the photographs, of which I put in a good variety — The articles are in a tin sealed box inside of a wood box, & I hope will reach you in a good condition. I will enclose a list of the articles which may be needed by you to get the box from the Custom House — The dress pattern is for our daughter Louisa, & if any duties are paid on that they should be charged to me.

(We had an interesting Sabbath here on the 1st inst. Seven persons were received to the church on profession of their faith; among whom were our daughters Emily & Julia, (12 & 10 yrs. of age,) two girls from the school; & three boys from the Station school. Others were examined, & several more I think will be received in a few weeks. I have had interested audiences recently in several villages in the Kolgáv District, & if I mistake not there is promise of an incoming harvest there at no distant day; But I may as well wait till the promise becomes fact before reporting it.

We have just been having timely rains again, which give the people courage; & we trust a year of plenty is to follow the year of scarcity.

We are anticipating with much interest the visit of Prof. Seelye. And we pray that the Lord will make it an occasion of great Spiritual profit to us all, & to the people whom he shall

(be able to meet & influence.)

We are all well here, & at the other stations generally, except the children of Bro. Atkinson – Mrs. Wells' health we learn has improved considerably in the last two months.

In the gospel of Christ

Yours fraternally

L. Bissell.

Ahmednuggur, Sep. 4,

Rec'd Oct. 14.

[illegible]

Mr. Ward

Ahmednuggur
28th Sept. 1872

Rev. Dr. Clark

My dear Brother

I enclose a couple of photographs of part of the Mission premises at this place — especially the Chapel & bungalow. Besides these two buildings, the girls' school is included; the artist having taken the bungalow from the veranda of the school house. The view of the Chapel was taken from the veranda of the "Brick house" — a house owned by the mission on the opposite side ~~side~~ of the road from this. The cart & bullocks are my own, stationed there for the occasion, but the other persons on the road were casual passers by, who were asked to stop a few seconds when the artist was ready. //The cart I had made in Ahmednuggur eleven years ago — cost Rs 240.

//Ahmednuggur is surrounded

by a mud & stone wall, 12 or 15. feet high, & 3 or 4 feet thick. Large gates open out in different directions, called the "Poona gate", the "Delhi gate", the "Sheep gate" &c. These are guarded by Sepoys (native policemen) for municipal purposes, & are closed at night.

The Mission premises are just within the city wall, on the south side of the town, & have a private gate leading out of the city. This place was purchased by the Mission about 35 years ago, & for one tenth, probably, of what it would cost now. The chapel was built soon after the ground was obtained. It has a sweet sounding, American bell, which can be heard throughout the city.

The population of Ahmednuggur, according to a recent census, is 32,000. The native church here numbers over 150 members, & in the districts near are 16 other churches containing over 350 members. This chapel is the place where the annual meetings of the Mission & Native Christians have been held for many years; & where precious seasons of refreshing have been enjoyed. Yet we believe we shall see "greater things than these". Will our Christian help, with their prayers, the fulfillment of this desire.

After a month of rain here, the foliage is so rank as to conceal many parts of the buildings, but on the whole the foliage looks better than the houses, so I think there is no loss. The crow perched on the top of the bungalow (at the left,) is natural, & his cunning in ~~taking this position~~ [illegible] alighting there just in time to have his picture taken for nothing is in keeping with his character.

In great haste

Yours fraternally

L. Bissell

P. S.

I ought to have said the artist who took these pictures was educated in our Mission School, on these very premises.

H (over)

I wanted to get these to send you in the box a month ago, but could not — I will try to send you some mounted on card paper before long — These cost a rupee each unmounted — L. B.

Ahmednuggur, Sept. 28, 1872.
Recd. Nov. 4th —

Mrs. L. B.

Dr. Clark

Ahmednuggur
8th Nov. 1872.

Rev. Dr. Clark. For. Sec.

My dear Brother.

I send you herewith the minutes of our annual meeting just closed. I do not see much in them which needs any explanation.

The Missionary conference to be held at Allahabad, from Dec. 25th to Jany. 1st, is anticipated with much interest by many, & with some solicitude by others who consider what elements are to enter into the Convention. We are urged to send more than one representative from our Mission, but aside from the matter of expense, none of us know how to be absent from our work so long at that time of the year. We thot. it well to send Pastor Modak, as he is a man of experience & independent thought, & we think he will both enjoy & profit by the exercises of the conference.

We propose to give the Theological Class another term of study next year. Owing to my absence at the health station this year, they have been continued in their fields of labor, & will come together for study with new zest next April.

"Our meeting this year has been one of unusual interest, & I trust of great spiritual profit. Though we were disappointed in not having Prof. Seelye with us — of whom we have no news yet since his leaving San Francisco — We have much to be grateful for in the work of the past month. I wrote you of seven persons received to the church on the first Sabbath of Sept. Since then there have been thirteen more accessions, & others are asking to be received. We never had such large & attentive audiences of out-siders before. They listened to the most earnest & direct personal appeals to believe on Christ as their Savior, without impatience or offence; & many showed that they were deeply impressed. One Brahmin (the brother of Vishnupunt, pastor at Bombay,) came forward openly before Christians & Hindoos, & professed his faith in Christ. He has since been baptized & received to the church. The heart of Vishnupunt is full of joy & thankfulness. ~~Of~~ For others that profess an interest we hope, though with trembling when we see how little courage they have to follow their convictions.

"Mr. Park gave two lectures in the Govt. School on the "adaptedness of Christianity to meet the spiritual wants of man". These were followed by discussions which were attended by many of the educated Brahmins & others. At first, all the discussion was in English, but as many found it difficult to express their thoughts freely, gradually they adopted their

Miss. Herald

vernacular as the medium of discussion, & our educated native christians taking part, the prominent truths of christianity were clearly set forth, their reasonableness & utility vindicated, & objections to them ~~were~~ answered. The discussions were conducted in an orderly manner, the teachers of the school proposing, every evening, that one of the missionaries should act as chairman, thus showing their respect for us, & their confidence in our impartial way of conducting the discussion.+ We thank God for this privilege of preaching gospel truth where it has seldom ~~before~~ been proclaimed. May the Holy Spirit, whose presence we have felt, abide with us, & work in us & through us for the salvation of many souls.

"The "Union", at their meeting this week, examined & licensed two young men, who were students in a previous

Theological Class, & have studied also in connection with the present Class, though not properly members of it. One of them has received a call from the Khokar Church, & will leave at once to commence his labors in connection with it. Another licentiate has received a call from the Belapoor Church, & will soon, we trust, be installed as pastor there.

The "Union" also sent an urgent request to the Mission to enlarge the chapel at this place, & offered to assist in bearing the expense of the work. They say, "we are thankful for the use of this chapel built by the American Mission, for the service & worship of God; yet on the occasion of our annual gatherings it will not contain the crowds that come. This year we saw the house crowded to its utmost capacity, the doors & windows included, yet many were compelled to go away for want of room." We therefore propose that an addition be built on the north side (as a few years ago on the south side). And to aid in meeting the expense of this we will give the proceeds of the offerings of the native Christians amounting to Rs 156. & if need be will make a special effort in behalf of the same object in the coming year." The Mission has appointed a Committee who will inquire into the expediency & expense of the proposed enlargement, & report soon."

The children of the Mission who were seriously ill some weeks ago, have all been spared, & restored to comfortable health.

With Christian affection
fraternally yours
L. Bissell

Nov. 8, 1877 Recd Dec. 17

Report of the Ahmednuggur girls' school from June 1872.

Being absent from the school about four months during the first part of this year, I did not send the half yearly account of its progress as requested by Dr. Clark. Mrs. Fairbank, however, who was then in charge, wrote her impressions of the school in May, which I trust were quite as acceptable. The school has been very large the last half of the year, numbering 80 girls in the two departments, 30 being in the higher. The lowest class of the higher came up not by right, really, but because there was not room for them in the primary, and the two teachers there had all they could do to attend to the rest. The Pundit being employed an additional hour in the higher department, made it easier to arrange for them there. Bāla and Āshāmā, the assistant teachers, have continued to do their work well, and so of the two in the primary, Sitā Bāpuji & Sitā Parsarām. At the closing examination they were thought by all present to perform their part of it well, and their various classes did them credit. There has been unusual seriousness in the school this year, and a carefulness to regard its rules and regulations, most pleasing to see. Many of the girls declared their determination at the commencement of the year to seek Christ; & before its close 11 of them we believe did so, and were received into the church during the last two months of the term. Others expressed a hope, but the church thought they had better wait awhile. The first class of five have finished the course and will not return. Also some from the other classes, for various good reasons, will not come back. Two of the graduates have been doing the work of Bible women since the close of school, and from the beginning of the year will try teaching a little school, each in her father's village, this plan we have also in mind for a third. There are also other plans of work, but we are not sure as we can carry them out immediately. Two of the teachers and one of the graduates have accompanied us on our tours during this vacation, and have assisted me much by singing the hymns of the "Gāyan Amrit," which are sung to native tunes, and are very acceptable to the people. They have also sometimes gone by themselves to meet the women. One of the girls who left the school has been married to a young man from the Normal school, and gone with her husband to Bhuinj, where he is to teach a school— One of the teachers, Āshāmā, has had the honor of being invited to Bombay for the vacation to teach singing from the "Gayan Amrit." Miss Ashley is studying Marāthi, and hopes to take the school after one more year. She will assist in its charge the coming year. We trust all of you to whom this may be sent will pray for the increased prosperity of the school for the year now opening upon us.

M. E. Bissell

Ahmednuggur, India
Christmas 1872—

Ahmednuggur Dec. 1872

Rec'd ~~Jan.~~ Feb. 5, 1873.

Report of School

[illegible]

Ahmednuggur
8th Feb. 1873.

Rev. Dr. Clark. Sec.
My dear Brother

I now forward the Statistics which I could not send with my report a week ago - I have also sent off today the copy of our annual Report for the press, & feel as if no light burden were taken off my shoulders. You will have a copy of that as soon as one can reach you after it is printed. Meanwhile I forward the enclosed containing the more important Statistics, & some particulars which you wish that are not published in our report here.

I also enclose a copy of the protest made in our Report against the action of Bishop Douglass in sending S.P.G. missionaries here. We publish this not anticipating that it will affect the Bishop's course directly, but rather to let the christ world know what is the opinion of Christendom (excepting the High Chu upon such operations, & thus perhaps in some small degree help to educate the opinion of good men who are ignorant of these matters — Rev. Mr. Barton, Sec. of the Church Missionar Soc. Madras, was with us three days in Dec. last, & spoke of Bishops' Douglass' course, in as strong terms of condemnation as any one. It was he I learn who drew up the Resolution passed at the Conference in Allahabad. So the good men of the C. M. S. are with us at heart.

Mr. Haig of the C. V. E. Soc. & principal of the Normal School, was married on the 28th ult. to Miss Vere a young lady sent out from Englan three years ago by the Ladies Zenana Soc She was six months in our family in 1870, while studying the language, &

will we trust make a pleasant companion for our missionary ladies here, as well as for him who brought her here.

Mr. Yorke of Dindigul is now with us on his way to England, a visit anticipated by Miss Ashley with the greatest pleasure till death so suddenly removed Mrs. Yorke last year. The little child of her sister is with Mr. Yorke.

In a recent letter you asked why each of us has "a separate field to work" instead of the plan in Turkey where "two or more brethren have one field & help each other." I think the first reason for our method is the want of a sufficient number of missionaries so that we can afford to go two in company. We can visit twice as many places in one season if we go out in different directions, each with two or three good helpers. And having spread ourselves thus all that we can, we do not visit more than *half* the places that we wish we could. How would it be if we were to go together? Here at the station we work in concert, helping each other in the preaching, examinations, & all the work of the Station. We went out together also to Rahuri & Wadale, last year to meet the helpers, & examine them. Indeed, we might say we have but one field, Ahmednuggur & its districts. But to accomplish more in the same time, we each take a corps of helpers & go out in different directions We might gain something in moral power by going always together, but I think on the whole we should accomplish less than on the present plan.

Br. Fairbank anticipates lea with his family for the Hills a week from today — We shall be alone here for the succeeding four months, & with Theol. Class, schools, & general oversight of the Station & Districts, our work will not be light. The Lord will strengthen us while He has work for us to do — Thanks for the assurance of your sympathy & prayers, (in your letter of Dec. 17th just recd.) I hope there are men to co & re inforce us before long. Most fraternally yours

L. Bissell

Ahmednuggur Feb. 8th 1863
Rec'd March 16th

Ahmednuggur
29th May 1873

Rev. Dr. Clark, Sec'y

My dear Brother.

Enclosed I send you a copy of the minutes of our Mission-meeting at Mahableshwar this month. & an abstract of the estimates for 1874.

It is now understood to be the duty of the Treasurer of our Mission to report the estimates in extenso, & I gladly leave that part to him.

In regard to the first resolution I will say, I hope we may not need the Rs 350, we have asked for next year. The work on the chapel is nearly done. & I shall soon hope to write you some account of it

Res. 15. The changes proposed in the Dnyanodaya will somewhat increase the expense of the paper, but we hope its usefulness will be more than proportionately increased. The salary of the editor has been heretofore placed under "Native agency". But it was thought more appropriate to have it come in connection with the paper in publishing which he is employed. This and the expense of the new Hymn-books to be published make the estimate for printing unusually large. A considerable part of the expense of the Hymn-books we hope will eventually come back into the Treasury of the Mission, as they will be sold at a fair price.

Res. 19. We have held Marathi services in the verandas of our residences, & preached in the streets of Mahableshwar, but the want of a chapel there has been much felt. Already Rs. 800 have been received by the Committee, & probably all that is needed for the work will be raised without difficulty.

Res. 25. We have been holding "our July meeting in May" for two years, but conclude not to prolong the anachronism, & so change our constitution to correspond with our practice.

Res. 29. A petition was sent to the Mission by some of the pastors, saying that the "Union" was no longer able to supply the lack of their churches in paying half of their salary, & asking the Mission to make provision therefor. But the Mission reply that they can not increase their grants, & that the pastors must look to their churches for their support. This rule will not be oppressive this year, as the price of grain is low compared with past years - one half more than last year is now obtained, & even if some of them do not receive their full salary they can live comfortably.

There has been a very trying state of things ~~here~~ in the church here for the past few months - owing chiefly to the unchristian course of one person, the one sent to Bombay (see Res. 2.) - He is a man of influence, & many sympathized with him. The beginning was a little personal matter between himself & another deacon of the church, & it should have been settled easily; but by his persistent efforts to magnify it + embroil the whole church, a sad spectacle of "envying and strife" was presented, + as a natural result "confusion + every evil work". He is now away, + the pastor sees some indications of returning peace + order. I hope we may enter our enlarged chapel next month as a living church, though with some bad scars.

We have been safely kept through the hot season, + are just receiving our first rains.

The Theological Class of six have been here two months, + are to remain till the end of October. They are deeply interested in their studies, + I trust are fitting themselves for higher usefulness.

Mrs. Bissell sends the half yearly report of her school.

In Christian love, fraternally yours
(Signed) L. Bissell

P. S.
I am indebted to Miss Ashley for copying this & some 15 or 20 pages of other matter in connection with our meeting – a great help to me
L. B.

Ahmednuggur, May 29, 1873
Rec'd July 7th
Ans'd Eng. [illegible]
Aug 1/4

Ahmednuggur
18th Sept. 1873.

Rev. Dr. Clark. Sec.

My dear Brother.

Your letters of June 14th & July 17th were duly recd. They will come before the Mission at its meeting next month, but an acknowledgment now will not be amiss. I hardly expected we should see Robert Hume this year, but I hope he will come next year, & that Bro. Bruce will be so far restored that he can return with him.

In regard to the electrotypes asked of the Tract Soc. Bro. Park tells me he has already written you - The project of starting a Quarterly is his own, & though he has talked of it with the brethren of the Mission, the Mission has not been asked for its approval or sanction of the enterprise - For myself I could not but think it unwise for him to attempt it with all the other work he has in hand. It will doubtless appear to you as it does to us a very different sphere of labor from that which he & Bro. A. proposed to themselves & to the mission two years ago, when they were sent to Sholapoor. The conducting of such a Quarterly, with his other literary labors, will take most of his time & strength. I do not know what pledges he has in regard to the pecuniary support of the enterprise. Dr. Murdoch, I have been told, has promised or given some help. The first number of the I. E. Review, is certainly a very readable one, & I think will help its circulation. But it will be an exception among Indian Magazines, if at such a low price it becomes self-sustaining.

"Three persons were received to the church here on the 7th inst. One was a Gooroo among his own people, a good singer, & with his wife, sang for a living. That is, they went from place to place as religious mendicants, singing the praises of Hindu deities. He now promises that all his singing shall be to the praise of Him who has redeemed him with His own blood.

"We have been meeting in our new chapel (enlarged, & looking quite new) for two or three months. It is much more convenient for our Sab. School, &c as before the classes were compelled to sit so near together that they interrupted each other. It will be especially useful at our coming meetings next month. The whole cost of the enlargement was Rs 2200. Of this I have received Rs 1,500. & the remaining 700. are yet to be provided for. Of the money received

Native Christians have given	Rs 275.
Natives not Christian (incl. Parsis, Hindus & Mussalmans)	361,
English Officers & Residents	670,
Missionaries	144.
One friend in neither of the above classes	50.
=	1500.

We remember that the meeting of the Board comes next week. We have usually commenced a daily prayer meeting early in October, & continued it till our own annual meeting in the latter part of the month. This year we shall begin our meetings next week. We like to be with you in Spirit, & unite our prayers with yours, & share in the blessings of that occasion"

I shall hope to write you more fully of the subjects brought to our notice in your letters after our meeting.

With christian regards

Most fraternally yours

L. Bissell

Ahmednuggur, Sept. [illegible]

Rec'd Oct. 24.

ans 12/9

Ahmednuggur
Nov. 1st 1873.

Rev. Dr. Clark, Sec.

My dear Brother

I enclose the minutes of our annual meeting which closed on the 29th ult. A few words of explanation are needed in connection with some of the resolutions passed. (The first Resn. will doubtless surprise the Prudential Committee, & may not meet their approval. Br. Park admits it is a very different programme from the one he presented to us two years ago. In that he proposed to devote his chief time & strength to evangelistic work in a new district. In carrying out this resolution he must give up for the most part, (though he hopes not entirely,) direct evangilistic work, & carry on his labors, chiefly through the press. Your letter of July 17th calling our attention to the amount of literary work Br. Park was undertaking was before us in this connection. In regard to the I. E. Review, Br. Park doubtless believed he had the informal approval of the members of the mission in commencing its publication. The fact was that the matter never came definitely before us for approval or disapproval; & as we knew not what promises of help he had received in the pecuniary or editorial department, we had not the data for forming an opinion as to the expediency of undertaking it. But we were ready to wish it all success as we would any enterprise in itself good.

In favor of this resolution, it can be truly said that a good enthusiastic Secretary of the Bombay Tract Society is greatly needed; & we were hoping that after we should be re-inforced, one of our number might be spared for this purpose. The christian vernacular literature of the country might be rapidly increased by the efficient working of this Society; & our mission would often be saved the expense of publishing books which we now feel constrained to undertake because of the vexatious delays that occur in issuing them through the Tract Society. Br. Park's tastes draw him strongly in the direction of literary labors, & he believes he is called to spend a considerable portion of his time in this kind of work. He undoubtedly has some special qualifications for such a position as the Resolution contemplates. He works rapidly with pen in hand, & can throw off a great amount of work in a day. In editing the Review & the Dnyanodaya, he already has in hand an amount of literary work which would interfere with the thorough working of the district under his care at Sholapur, but would be in the same line with his work as Secretary of the Tract Society. We are sorry to leave the district unoccupied even temporarily, but as Br. Park is to remain there the next three months, we trust that soon after ~~that~~ some one will be with us, & be prepared to take charge of it.

Miss Ashley passed a *very* good examination in Marathi. We were surprised at the facility with which she could express herself in Marathi. We think she will find no difficulty in taking charge of the Girls' school. But it appears when she offered herself to the Board it was for Zenana work. This was not known to us when we asked her for a teacher of the school at this place. She still feels a strong preference for that work, though she is willing to take charge of the school till some one can be found to take her place. It would be well in many respects if she could have an associate. They would be society for each other, & especially when we are away from the station, would be able to help each other in many ways. We hope some one may soon be found as suggested in Res. 4.—

The grant to the Satara church (Res. 6.) is in reality a reduction of expenses as they have called one of the licentiates hitherto wholly supported by the mission.

The Satara chapel, (Res 7) is one of the things which "say

Let that wait an the funds

not, it is enough". What with foundations in soft earth, leaning walls & rotten tiles, it is ever needing some repairs. The special grant for an iron roof is asked as the most & economical thing that can be done for a ten years adjustment.

The other resolutions I think will be sufficiently intelligible.

11 "The religious exercises in connection with our anniversary ~~annual meeting~~ were interesting & profitable. They were conducted by the native pastors, the missionaries taking an occasional part when invited to do so. The central theme selected as a guide to the speakers was, "What means must we use to secure a revival of religion"? What preparation is needed in the church, & what means must be used with unbelievers? A daily prayer meeting was commenced by the Christians here during the week of the meeting of the American Board, & was kept up till the close of the anniversary this week.

This was not only an excellent preparation for the coming meeting, but we have reason to believe was spiritually profitable to many at the time. On four different Sabbaths several persons were recd to the church. During the months of Sept. & Oct twenty seven were thus admitted to the communion. Some of these were pupils in the schools, but ~~a~~ the greater part were out-siders who had long been acquainted with the truth, but only at this time received grace to come forward & confess Christ. We trust many others have received impressions which will be for their eternal good.

"The meetings were held in our enlarged chapel, the very sight of which led us to say, "praise the Lord." Though larger than last year by one half, it was well filled on the Sabbath, & packed to doors & windows on the evenings of the *Kirttans*. I told you in my last that there were still Rs.700, to be paid for the work on the chapel. A few days after, I received a letter from an Officer in the

English Civil Service containing a Bank note for Rs1000, & saying we could use any part needed for the chapel - Thus the Lord provided all we needed for our chapel, including additional seats, lights &c.

"Three members of the Theological Class (of six), who have now completed their course of study, were licensed to preach, after an examination by the Union. One of these three has received & accepted a call from the church at Sholapoor to become their pastor. The Lord is fitting him for his work; two days ago he buried a child about a year old, his only boy. The other members of the class are stationed at prominent points in the Districts.

"Our Schools were examined during the anniversary week, & also the Normal School of the Christian Ver. Ed. Soc. These examinations were creditably sustained. A teacher from the Govt. City School who was present volunteered the opinion that ~~the~~ our schools, though chiefly composed of students from the lower castes, were ahead of their own containing Brahmin

& other high caste boys, as well as educated Brahmin teachers. And the reason he gave, with as much candor as truth, was, "Ours is the work of hirelings, & yours is a work of love"."

"The season for tours is at hand, & now, released from teaching for a time, I hope to be much in the districts. It will be a pleasant change, & I hope profitable to many besides myself."

In the love of Christ
affectionately yours
L. Bissell

Ahmednuggur, Nov. 1, 1873
Rec'd. Dec. 8
[illegible]
Dec 31

Ahmednuggur
3d Jany 1874

Rev. Dr. Clark. Secy

My dear Brother.

Your letter of the 28th Oct. was received on the 13th ult. In it you say, "I send herewith a statement of Appropriations for your mission for 1874." But by some oversight the list of appropriations was not enclosed, & now three weeks later ~~they have~~ it has not come - If the omission has not been noted before the receipt of this, kindly send one by the quickest route, as we need the exact list before us in acting upon them - But although the list has not come, the 2d paragraph of your letter is re-assuring - we learn that "the Committee have accepted the estimates of the mission with but slight, if any, modification" - & Mr. Ward gives the sum total of the appropriations in a note to Mr. Harding.

showing that they were not greatly reduced.

The suggestions in regard to economy in the use of our appropriations are fully justified by the circumstances of the Board, & the financial state of our country - Today I am in receipt of yours of Nov. 26th asking if we cannot reduce our expenses for "Education & Native agency", by two thousand rupees - This will go to each member of the mission next week, & they will be urged to see where they can most easily retrench - I think the reduction can be made, though not altogether in the line of native agency - As our Bible Readers & teachers are employed on a pay of Rs100. or 120. a year, a reduction of Rs2000 in this direction would mean the dismissal of fifteen or twenty helpers - We could not do this without turning off many worthy men, & valuable helpers, & seriously injuring our work - The S. P. G. men are ready to push in & take advantage of any opening which we leave unoccupied, & thus divert the fruit of our labors to their own garners. I have had on my hands the past year two teachers not on Mission pay, helping them from my own pocket for the sake of keeping the work along in two villages where the people wanted a teacher, & were favorable to the truth. I would take two or three more in the same way if I could, but my pocket will not supply the means. Besides what I pay these men, the Mahars whose children they teach give them a house, & some grain from their own small stores. The members of the Kolgav Church contribute one rupee a month for one of them, & this besides paying tithes to their pastor. I think we will stay here during the hot season instead of going to the health station, & thus save the expense of a journey to the Hills & back - This will save us two men for the year - I have already written you how the Lord helped us in obtaining funds for the enlargement of our chapel. We shall ask the same bountiful Giver to lend us a helping hand in obtaining the means to continue our work. Thus we shall try to save the Rs 2000. to the Board, & still keep our men at work as far as we can; that is, we will try ~~[illegible]~~ to retrench in expenses, but not retrench in our work.

Your question regarding the expediency of inviting Prof. Seelye to return here, & labor for a year or two, will soon be acted upon by the mission, & you will learn the result.

We are all very well, & busy in our work in the villages. Miss Ashley has taken charge of the Girls' School, & it has opened prosperously.

With Christian love

very fraternally yours

L. Bissell

P. S. I see in the last part of your letter of Oct. 28th you say our "estimates for 1874 have been increased by the addition of Rs 1000. for Miss Norris — & voted by the Prud'l Committee". I think this may mean they were voted without any change, if so, we know what they are, as we of course have the estimates — If this be so, pray excuse the first part of my letter about the list of appropriations.

Ahmednuggur, Jan. [illegible]

Rec'd Feb. 11.

Ans'd Feby 11

Ahmednuggur
Jan. 10th 1874.

Rev. Dr. Clark

My dear Brother

Mrs. H. Scudder, in her letter of Nov. 21st to Mrs. Bissell, presents the inquiry as suggested by yourself, whether it would not be pleasant & helpful to us in our work to have our daughter Louisa return to us, & be an inmate of our home. We have often thought of this plan, & she has sometimes written of it as if it would be a great joy to her thus to come. But we have feared Louisa had not the maturity of character & experience which would justify us in asking that she be sent out as an assistant to the Mission; nor did we feel that we could ask you to incur the expense of sending her simply as a child returning to her parents. But Mrs. Scudder's letter suggests to us a middle course, which we think may commend itself to you as it does to us. We have four children with us — two girls 13 & 11 yrs. old, & two boys 9 & 6 yrs. old; & the instruction of these it will be evident must take a considerable portion of their mother's time — much more than would be required for a class of four who were all of one age. If Louisa were with us she could take the whole work of teaching these younger brothers & sisters, & this would give her mother so much more time for direct missionary work. The girls are at an age when they should be sent to America, unless they can be profitably pursuing their studies here. They are both, however, in very good health, & if this, (the above) arrangement were made, we think they might safely remain two or three years longer. The boys might continue with us a still longer time, provided our own health does not necessitate a visit to America.

While instructing our children, Louisa would be acquiring a knowledge of Maráthi, & of many other things which are essential to usefulness in the missionary work; & Providence opening the way, we hope she would eventually engage in it with her whole heart. But the question of her remaining here in the event of our leaving, can only be decided at the time in view of the circumstances, whether there is work for her, a home offered, & the Mission approve of her remaining.

If the instruction of our children is provided for in this way, Mrs. Bissell will be willing to take charge of the Girls School again, if Miss Ashley still prefers to devote herself to Zenana work. Or if the school is otherwise cared for (as suggested in my letter of Nov. 1st.) there is plenty of work among the women which is urgent, & promising fruit.

As Louisa would be coming to her home, & an assistant in our family, (at first at least,) rather than in the Mission, we think an allowance between that of a child & an assistant missionary would be right. Would Rs 400. a year (without anything additional for conveyance) be a proper sum? This is just about what Miss Ashley pays for board & washing.

But as a member of our family I think this would nearly meet ~~her~~ L's expenses, & prevent her feeling that she had returned to be a burden upon her parents.

If this plan is approved by the committee, can Louisa be sent out with Mr. & Mrs. Hume? We know of no others likely to come this year, though we hope you know of several – We must write also on the supposition that we may not be able to write again after the question of her coming is decided. Mr. Hume may wish to leave before a letter sent from here in April would reach you. So all the hints about outfit, the journey, &c. we write before knowing that she is coming. We therefore enclose these hints in a letter to Mrs. Scudder, & ask her to destroy the letter if she is not to be sent. It would be a pity to give her all the disquiet & hope of coming home only to snatch it from her at once. But commending our child & the plan to our Heavenly Father's wisdom & love, we ask Him to lead to such a result as will promote her own & our usefulness. In view of the help & joy it promises us, we can but hope the plan is His own gracious suggestion.

I fear she will not have funds with her even for the journey east, but if it is thought best to send her, you will understand what is needed. Her brothers & the few friends she would wish to see are near the route of her journey to New England. & it would require little time or expense to visit them.

I hope to send my report for the year that is past very soon.

With christian love
affectionately yours
L. A. Bissell

Ahmednuggur, Jan. 10, 1874.

Rec'd Feb. 17.

ans March 13.

155

Ahmednuggur
14th Feb. 1874.

Rev. Dr. Clark

My dear Brother,

Enclosed I send my report for 1873. In the first part is the introduction to our printed report, the MS. of which I have sent to Bombay for printing this week. A copy of it will be forwarded as soon as printed. But I send a copy of the protest against the action of Bishop Douglas, simply that you may know how he is conducting. More will appear in the report of Br. Fairbank, though he may already have sent you a copy of it. They are negociating for a plot of ground near the city on which to build a bungalow for the resident missionary, & perhaps a chapel – though the latter will not unlikely be somewhere in the city.

In regard to my report, no one is so conscious of its defects as myself. When so little is accomplished, I am often annoyed that so much time must be spent in reporting it. But as in many other things, so here I cannot choose my own work, & must do what is manifestly duty.

I have looked over your circular of Feb. 1870. to see what additional items you will need in the matter of statistics.

1. "The names & residences of all the ordained natives" are given in our last printed Report in the 2d table on page 8th. – to that list is now to be added the name of one ordained & installed as pastor of the church at Sholapoor – Ánájee Bh. Kshiraságar.

2. "The names & salaries of native teachers in Seminaries" – Those in the girls' school here are females – their names are,

Bhágu Bápujee.	pay	Rs 5.	monthly.
Chimaná Rámjee	"	5.	"
Gangá Dárakubá	"	4.	"
Vithábái	"	4.	"

The names of the teachers of the Station school at this place are. – (these are men)

Shetiba Gáyakawád.	pay	Rs 10.	monthly.
Bábájee Rámjee	"	10.	"

3. The names of Bible-women under Mrs. Bissell's direction are.-

	monthly Pay-
Gamabái Khistin (Supported by Eng. Soc.)	Rs 15.
Subhabái Bhagaji ———	Rs 6.
Pritabái Yagaram ———	Rs 8.
Zánkabái Rowarin ———	Rs 6.
Krishnabai Rowarin	Rs 4.

4. The amount raised for all christian objects by the native christians during the year is about Rs 2000. (in the whole mission.) (If we include donations by non-christians add Rs 360. more.)

5. The amount of contributions by "foreign residents" I will ask Mr. Harding to send you as he has all the accounts of the members of the mission.

6. "The amount received from private sources not passing through the Treasury", so far as I can learn is about Rs 900.

7. Names of new out-stations occupied.

			pop.
Wálki	8 m. south of Ahmednuggur	–	1500.
Mándogan	18 m. E. by South from	"	2000.
Shrigondi	36 m South	"	7000.
Párner	22 South by West	"	3000.

8. I think the number of persons brought

under the immediate influence of the gospel may be put at 3500 ——

I have no time to add more now. It is late Saturday night, & as the pastor is ill, I must prepare to preach tomorrow. Pastor Modak has a bronchial trouble which I fear is in danger of becoming chronic. It is becoming a serious hindrance to his preaching. I am thankful to add we (myself + family) are all well. We do not expect to go to the health station this year.

Mrs. Winsor was confined of a daughter, still-born, on the 3rd inst. & has been seriously ill since. But at last accounts was recovering.

Hoping to write you more at leisure, though I hardly know when,

Most fraternally yours,
L. Bissell

Rec'd March 23.
[illegible]

Oak Bluff-

Ahmednuggur
4th June 1884

My dear Dr. Clark,

Your letter of March 13th on the subject of sending out our daughter Louisa, was anticipated by us, as we had already heard of her engagement from herself. However pleasant the plan may have seemed to us, we had committed it to our Heavenly Father's wisdom & love, & believe in the goodness which has permitted her not to come. Thanks for your kindness, & the Prudential Committee's favorable consideration of the plan, none the less than if it had succeeded.

The failure of this arrangement for the instruction of our children, & the continuance of our labors at the same time, brings us face to face with the question, "What shall we do with our Emily & Julia?" We have as yet taken no steps to find them a home in America. We do not think they should be kept here beyond next March. Emily will then be 14½, & Julia 12¾ years old. We shall write soon to some one — perhaps to Mrs. Walker, whose "home influences" Mr. Harding values very highly for his daughters. It may be that her house is already full, or there may be other difficulties in the way of our girls finding a home there. But we should be glad to have you speak with her about it, & give us any suggestions you think may help us. Mrs. Bissell has this morning received a letter from Mrs. Chandler, saying that they are looking forward to a visit to America at no distant day — perhaps next Febuary — & if we send our girls, this would seem a favorable opportunity to do it. If no opportunity offers for sending them, it may seem our duty to take them home. But if a good home is found for them in America, & friends are going who can take charge of them, & our own health continues as at present, we shall feel that Providence opens the way for our remaining a while longer. Our prayer is that if it be the Lord's will we may remain.

We are not in a state as a Mission to lose any of our number if it can be avoided. There is a great amount of secular, or semi-secular work, connected with this Station, which would nearly swamp a new man. I hope it may not soon be devolved upon such a one.

We are anticipating a most valuable reinforcement in Mr. & Mrs. Hume. I wish he could bring one or two associates with him.

We are favored just now in having an excellent Christian man as Collector, (the highest civil officer), at this place; & his wife like-minded with himself. They are not afraid to show their Christian colors to both Europeans & natives.

I have nothing of special interest to write about our work here at present. Notwithstanding many obstacles & outward discouragements, we mean to "hold fast our confidence & the rejoicing of hope firm unto the end."

I have chosen to write on the subject of our children on a separate sheet, & call it a private letter, as I am required to keep a copy of the official letters I write you. With christian love

as ever fraternally yours

L. Bissell

Ahmednuggur. June 4/74

Rec'd July 20.

a Jul 23

Ahmednuggur
4th June 1874.

Rev. Dr. Clark. Secy

My dear Brother,

I send herewith a copy of the minutes of our late meeting at Mahableshwar, & also an abstract of the Estimates for 1875.

There are few of the Resolutions which need any explanation. Most of them are necessary measures to be adopted in the progress of our work, though not of the most important kind.

Res. 1 – Br. Hume is stationed here at first, to pursue the study of the language. We think this station is more healthy than Sholapoor for new comers, & there is a possibility at least that his help may be first needed in this district.

Res. 11 – answers the question proposed in your letter of Nov. 26th regarding the return of Prof. Seelye. The brethren appointed a Committee on this subject will write you soon with reference to it.

Res. 12 – might give a wrong impression as to the extent of the evil against which it is directed. None of our helpers, that I am aware of, have become habitual moderate drinkers even. But as in this especially we must heed the rule "obstare principiis," we act at once. Our next door neighbors, the S. P. G. Men drink on principle. The members of our Churches are invited to their weddings & feasts, & the glass, to which most of them have hitherto been strangers, is held to their lips. The total abstinence pledge cannot come amiss to those exposed to such temptations.

Res. 17 – This item may not be wanted, but the Tract society now pays its colporteurs through the C. V. E. Soc. & the application of the rules sometimes involves too much "red tape" for us Americans. We prefer a "short cut".

Res. 22 – The addition of Rs 5. per mo. to our allowance for conveyance seemed necessary from the statements of the brethren that the present allowance does not cover the expense of a single conveyance, as one pair of bullocks & cart, or ponies & tangá. One or two of the brethren who have come out within the last six years, have not yet been able to pay the first cost of their conveyance.

others have only paid for theirs by drawing on private funds which they had in America. We have asked the same allowance for Miss Ashley & Miss Norris, for conveyance, as for missionaries living in the same districts. They will need this amount.

If we deduct the sum of the allowances for Mr. Hume & Miss Norris, (items I. & V., Rs 4.025.) our estimates for next year are only about Rs 250. more than those for this year.

Mr. Park I presume has written you of his movements, & the rationale of them. The considerations urged in your letter of Dec. 31st were not overlooked when the question was discussed at our October meeting. Indeed it was under a kind of mental protest, that some of us at least, voted aye on the question of his going to Bombay. But when your letter came it was too late for a change of plans, which had already been matured, & pledges given for their fulfillment. I think the Bársi district is a much more inviting field for a new missionary than the one for which Br. Park left it.

Miss Ashley's health we fear will not be equal to the work of carrying on this school. She suffers from a chronic catarrhal affection which she thinks is aggravated by the confinement in a school room. She has been at Mahableshwar the last six weeks, & is just now going to Bombay for the advice & treatment of Miss Norris. The Girls' school opens again this week, after a vacation of two months. Mrs. Bissell will take charge of it till Miss Ashley returns, & if need be longer.

We have all been kept in safety during the hot season, & are now enjoying the first refreshing rains of the coming Monsoon. A three weeks stay at the Hills in connection with our Mission meeting, gave me a pleasant break in the heated term, & made the last month endurable.

In the gospel of Christ

Yours fraternally

L. Bissell

P. S. Your note of Feb. 11th was duly received.

Ahmednuggur. June 4, 1874.

Rec'd July 20.

Ans. Aug 25. 74

American Marathi Mission,

AHMEDNUGGUR, INDIA, Aug. 21, 1874.

Ahmednuggur. June 4, 1874.

REV. N. G. CLARK, D.D.,
Foreign Secretary, A. B. C. F. M.

DEAR SIR,

We desire to call your attention to the present reduced state of our Mission, and to lay before you a few facts, which show th urgent need of speedy reinforcement. And we do this in the hope that you may thus be better able to secure the help which we nee and which we know you would gladly send us.

1. With our present force, (seven Missionaries, their wives, and two other female assistant Missionaries,) we occupy fo important central Stations, surrounding which are large rural districts with numerous out-stations where the work is carried on by nati agents, under the direction of the Missionaries. The growing work in these districts, which have been long under our care, has recent made such demands upon our time and strength as to leave little room for other labours. But there are comparatively new regions beyo these, in some of which evangelistic work has been begun with very great promise. And it is our earnest wish to open new Missio Stations, and occupy these out-lying districts more fully; but this we cannot do without reinforcements from home.

2. The central Stations now occupied by us are Bombay, Ahmednuggur, Satara, and Sholapur. Messrs. Harding and Park and Miss Norris, are at Bombay. It would be well, did it seem at all possible, to increase our force at this point, especially with referen to labours in the country north and south of the city, lying between the mountains and the sea. But this, however desirable, we do urge at present, feeling that the strengthening of our Missionary force at other stations is indispensable to any proper conduct of enlarging work.

3. At Ahmednuggur are Messrs. Fairbank and Bissell, and Miss Ashley. The two brethren are in charge of districts in wh it was once the wish of the Mission to employ at least six Missionaries. Nearly all of our native Christian population, 18 of our 22 nat Churches, and the larger part of our native agents are found in the Ahmednuggur districts. Mr. Fairbank estimates that it takes third of his working time simply to superintend his native helpers. So numerous are the duties connected with the care of the Church Schools, and Native agents, that in some directions large and inviting fields not far from the city are left unworked, almost unenter for want of labourers. The native pastors are showing themselves valuable workmen, and do much to supplement the labours of Missionaries. But even thus, Ahmednuggur needs another missionary for the effectual working of the district.

In the above remarks we have said nothing of the Theological class which should now be made a permanent part of our ope tions, and needs the undivided strength of one man for its instruction. The necessity of this is felt more and more every year as work advances. Men 'thoroughly furnished' with Scripture truth are wanted as evangelists with the Missionary on his tours, and t follow up the work after he has left. And when little bands of Christians are gathered in new localities, 'faithful men who shall be abl to teach others also' are needed to watch over and nurture these infant Churches. We must remember also that our preachers now en counter not only the gross errors of Pantheism and idolatry, but the subtler sophistries of Deism and infidelity which the Western Worl has bequeathed to India. Only one Theological class of six has been taken through a course of study in the last eight years. If possibl another class should be assembled from our best young men in the coming year; and that one of the senior Missionaries may be able t take charge of it, a second man should be sent to Ahmednuggur to relieve him from other Station duties.

4. Satara is in the centre of an extensive and thickly settled field. The two Missionaries, Mr. Winsor at Satara, and Mr. Wel at Bhuinj, 16 miles north of the city, at present divide the work between them. The tours of the brethren bring to light the fact th large parts of this district are still new ground to the Missionary. The numerous large towns and villages crowded along the banks the rivers flowing through it invite the Missionary to come and preach to them the word of life. But with our present force it is impo sible to accept the invitation save to a small extent. The whole year would not suffice for a single visit to each village. And wh could we hope from one visit a year?

Looking east from Satara, in the direction of Sholapur—a little more than 100 miles distant—we see a region seldom traversed y preachers, except in the parts nearest the two Mission Stations named. This destitute field demands our attention; but how can e visit these distant regions with hardly men enough to work the central Stations? Satara calls for several more Missionaries; we must sk for at least one.

5. Sholapur, next to Bombay, is the largest of the cities occupied by our Mission, and the one most recently taken up. For ıe efficient working of this district, three men are needed; but Mr. Atkinson is now here alone. Situated near the line separating the Iarathi from the Canarese country, and containing in itself a large Canarese population, it would be well that one of the Sholapur Iissionaries should learn the Canarese, and devote himself chiefly to labours in that language.

This station is also near the large Musalman State of the central Deccan, commonly known as the *Mogalai*, or Nizam's Domiions. But little Missionary work has been attempted in the southern part of this territory. Yet here also 'the fields are white to the ırvest.' In one district of the Mogalai, interest in Christianity has already appeared, and several baptisms have taken place. In other part of the Sholapur field a work of much interest and promise has been begun, resulting in the founding of a Church of some 20 embers. Of other parts of the wide region accessible from Sholapur, we must repeat what we have said of the other Stations,—a densely opulated region—large towns unreached—numerous villages never visited—wide moral wastes uncultivated,—because the labourers are not ıfficient for more than a mere beginning of the work which waits to be done. In March of the present year, one of the two Missionaries en at Sholapur was transferred to Bombay, to take charge of another branch of Missionary work. If affords a striking illustration of ır weakened state, that no better arrangement could be made for the district thus vacated, than that he should retain charge of it ile residing in Bombay, (distant some 250 miles,) and superintend the work of the native agents as best he could through the Post ɔffice. We await reinforcements from home to enable us to make better provision for this, as for other fields.

6. We have thus shown that three of the Stations now occupied are in pressing want of more Missionaries. We have only led to our desire to occupy a new Station. Until our work in the occupied districts is in some good degree provided for, we regard opening of new Stations as out of the question. This subject was considered three years ago, when our Mission numbered ten men, ıd it was then decided that we could not occupy the new Station without neglecting our work in fields already cultivated; within four ıonths from that time, three of our number, on account of failing health, had left for America; and no accessions have since been received. the extension of our work into the unevangelized regions around us we feel is an imperative duty, which we may not decline; and ask you to help us meet this obligation.

About 100 miles north of Sholapur and more than that distance east of Ahmednuggur, in the Mogalai, lies the large town of *ba*, known by the English as *Mominabad*. It was recently visited by one of our number on a tour, and is regarded as in many reːcts a most eligible place for a new station. Not to mention all the considerations which lead to this conclusion, we will simply state t it is the centre of a large region where no Missionary work has yet been attempted, many important towns around are easily accesle from it, and the new interest referred to above as springing up in the Mogalai is also in the vicinity of Amba. There are other portant places on the borders of the occupied districts, and not so distant from the central Stations as Amba, which would also be iting fields to new Missionaries, and some of them might possibly be preferable to Amba. This question can be decided when we are dy to occupy them.

7. We think, therefore, that the exigencies of our work demand a speedy reinforcement of at least six men; namely, one each for tara and Sholapur, two for Ahmednuggur, and two to commence work at a new Station. Of the last two, one might well be a misionary physician, and we are glad to hear that one is already under appointment to this Mission. If we dared hope they could be obtained, we should ask for more than six men. But we have taken the smallest number we can possibly ask with any due regard to the claims of the work committed to us by the Board and by our Master. We doubt not the Prudential Committee and the Churches at home vish us to press forward with the Gospel into these new districts around us,—'And this will we do, if God permit.' But if the help we ıave asked for is not sent, we cannot undertake it, and even in the occupied districts, the work will be seriously retarded. It should also e borne in mind that one of the senior Missionaries may soon find it necessary to return to America—probably before the new reinforceıents have learnt the language, and are ready for active labours;—in that case another man will be needed to take his place. In the ıumber mentioned, however, we include the two men now under appointment to our Mission, and one now in America, who hopes to ejoin us next year.

8. We have said nothing—though much might be said—of the peculiar state of India at present, calling for special efforts on s behalf. Those who have watched the course of events here the last quarter of a century will understand the allusion. A revolution is progress among these mixed races. As light breaks in and the darkness recedes, the Hindu mind awakes to its true condition. Now

is the critical time—the transition period. Shall the transition be from gross Polytheism to a barren Deism and blank Atheism? shall it be into light and truth, the liberty wherewith Christ makes free? The people are beginning to tire of the husks of idolatry on w a hundred generations have been starving, and would fain turn to something better, but they know not the way. They need guide take them by the hand and say, 'Yonder is your Father's house.' Great opportunities are before the Church of Christ. Shall we on our improve them? Shall we go forward and occupy these inviting fields in the name of our Master? We cannot believe that the Chur we represent are unable or unwilling to sustain us. But we fear they do not realize the magnitude or urgency of the work. Woul that we could set it before them clearly, that of the 12 or 13 millions of people in the Marathi country, at least 4,000,000 have no mean of knowing Christ but those which we offer them. A population equal to one tenth of that of the whole United States are looking to th Churches which support the American Board for the Gospel of life and salvation! And we are *seven men*, with a band of a hundre native helpers of all grades, to carry it to them! If we could preach to 5000 daily, it would take more than two years to deliver th message once to them all.

Should we not ask for help?

We pray the Lord of the harvest that He would send forth labourers into this harvest. But as the Lord works through people, we lay these facts before them, and pray that He would move their hearts to offer, and the Prudential Committee to send reinforcements we so much need.

Yours in the bonds of the Gospel,

L. BISSELL,

C. W. PARK,

Committee of the American Marathi Mission.

P.S.—In order to make the situation of our Stations a little plainer, allow us to state, that Ahmednuggur is about 120 miles east of Bombay; Shola some 130 miles south-east of Ahmednuggur, and 282 miles distant from Bombay, by rail; Satara is 120 miles south-east of Bombay. Ahmednugg Satara are not on the line of rail.

Aug. 21. 1874

Rec'd Sep. 23.

Ans? ackd Oct. 3.

Ahmednuggur
30th Oct. 1874

Rev. Dr. Clark

My dear Brother,

At the meeting of our mission now in progress, the following minute has been adopted in regard to the Boys' Industrial School at Satara. –

"It is the opinion of the Mission that Br. Winsor has erred in issuing a prospectus virtually committing the mission & the Board to pecuniary assistance in behalf of the proposed school, before consulting them. At the same time we recognize Br. Winsor's sincerity & earnest desire to do good in this undertaking. We therefore recommend that he be allowed to complete the buildings already begun, & carry on the school, with funds contributed for the purpose in this country."

This seemed on the whole the best thing we could do in the circumstances.

Br. Winsor tells us he has already written you about the School, asking the sanction of the Prudential Committee for the undertaking. I enclose a copy of the prospectus which was issued, & used in obtaining subscriptions. None of us had seen this till we came together at our meeting; though it was Br. Winsor's purpose to lay his plan before us as soon as he should meet us in person. We regret exceedingly that he should have gone forward with this new project without advising with any of his brethren of the mission. Some English officers at Satara were friendly to the plan, & subscribed liberally for it. They also used their influence to secure donations from others. A written note on one of the circulars stated that about Rs1500. would be needed for the buildings. Of this nearly Rs1000. have already been received. The scheme is a very taking one among English gentlemen, & there will probably be no difficulty in obtaining the funds for the buildings, & for initiating the operations of the School. But we have serious fears that Br. Winsor will not realize the results which he anticipates from the school. It will inevitably require considerable of his time for its superintendence, & the current expenses will be large. Besides, we do not think the plan of taking Hindu boys, from 7 to 10 years of age, away from their parents, & supporting them in school, is an advisable one. Much more might be said, as it seems to us, in favor of an industrial School for orphans, & for the children of poor Christians, than for such an institution as that contemplated at Satara. Yet even this we have considered was hardly the work of Missionary Societies. But as a good part of the funds needed are already received, & the buildings are begun, we think the best way is to allow Br. Winsor to go forward with his experiment. Some good may be done, if not all that he anticipates; & experience will certainly be gained.

31st – "Today we welcome Mr. & Mrs. Hume to our Ahmednuggur home, & an entrance upon their missionary work. They came this morning, & went into the "great congregation" of our Native Christians. ~~Pastor~~ Vishnupunt was leading the meeting, & taking Mr. Hume by the hand, he ~~led~~ conducted him to the platform, & in a few earnest words introduced him to the Christians; telling them who he was, & what his father had done for the missionary cause long ago; & in behalf the Christian community, he welcomed him to the work. Another spoke of Mrs. Hume as born in this city. "Her father had built the house of worship in which we were assembled, had obtained the bell which called us together, built the bungalow in which some of the missionaries lived." & he might have added, & wrote the grammar in which we study the language. Thus instead of the fathers are the children. It was an occasion of interest & joy to us all".

I will write you more of our meeting next week – Most paternally yours

L. Bissell

Ahmednuggur, Oct. 30. 1877.
Rec'd Dec. 9.
Ack'd Jan. 8.

Ahmednuggur
13th Feb. 1875

Rev. Dr. Clark. Sec.

My dear Brother,

I enclose a copy of the Report of this city & the districts under my care for the past year. Also parts of the Annual report of the mission soon to be issued. The remainder of the Statistics I will send in a few days, but all the more important summaries are on the first sheet of the enclosed. There was no need of sending you such an amount of High church doctrines (as on the last sheet). But the statements in this are so explicit that I consider the document a choice one. I am sorry the Report does not contain more of success. But the Lord has the times & seasons in his own power, & it is ours to labor on in faith & patience.

We have been pained to hear of your severe illness, & necessary absence from the Missionary Rooms. And even now as I write I think it is possible you may not be there to read my letter. Yet our prayers go with you & ask that you may be spared for further service of the Master.

Miss Ashley's health has given out again, partially, & Mrs. Bissell on the first of this month again took charge of the Girls School. Miss Ashley will go to the Hills next week, & Miss Anderson will accompany her - As the latter has only the study of the language for her occupation, she can do it better at the health station than here. I fear she is not very strong, but perhaps after the first year she may have better health. The Lord spares us & our children as yet, & we hope to remain here safely another year. Will it be too much if we then ask for another rest? I hope there will be two or three more missionaries here by that time - & I hope we shall not be so broken down but that we may return after a couple of years of rest. Fraternally Yours

L. Bissell

Ahmednuggur, [illegible] 1876.
Rec'd March 22.
Ans'd May 8.

Minutes of the Meeting of the Marathi Mission of the A. B. C. F. M. at Mahableshwar. May 7th to 15th 1875.

The mission met in Murray House May 7th. Present. Brethren Fairbank, Bissell. Harding. Atkinson. Wells. Park. Winsor. Hume. & W. O. Ballantine (arrived in Bombay Apr. 18th) also Miss Ashley. Miss Norris. & Miss Anderson. being all the members of the mission now in India. The Rev. G. W. Seiler of the Am. Pres. Mission at Kolapoor was also present at several of our sessions.

It devolved on Br. Harding to act as Chairman. The minutes of the last meeting were read. & a statement was made by the Brethren of the progress of the work in their respective districts.

The Marathi sermon was preached by Br. Atkinson Sab. morn (9th inst.) & the English sermon by Br. Harding Monday evening (10th) The Preliminary examination of Brn. Hume & Ballantine was commenced. & after examination in the first point (Reading & remarks thereon,) it was voted, "that the examination of Brn Hume & Ballantine be regarded as satisfactory; & that further formalities be dispensed with".

Br. Atkinson read an Essay on "Christian Fellowship". & Br. Bissell read one on "Theological Schools, or Classes in our Indian Missions". A conference was held on, "The value of indirect labors in Missionary work". The sacrament of the Lord's Supper was celebrated (in a Marathi service,) on Sabbath afternoon (16th inst.) Brn Seiler & Harding conducting the services.

The following items of business were transacted.—

1. Reconsidered ~~the~~ Br. Park's circular of Decr last. & approved of the publication of a Marathi Almanac, 1200 copies, at the Education Society's press, at an expense of Rs 296½.
2. After the receipt of Dr. Worcester's letter, informing the mission that the Prudential Committee had made our appropriations for this year Rs 4.520, less than our estimates, & that we must reduce our expenditures by that amount, a circular was sent to the members of the mission

indicating what portion of the required reduction properly belonged to each district; the Brethren are therefore requested when sending in their accounts at the end of June & December, to state to the Financial Committee in what way they are making the necessary reductions.

3. Resd., that Miss Ashley be transferred to Bombay, to be associated with Mrs. Norris in missionary work, & that Br. Harding be a committee to secure for them a house.
4. That in our estimates for 1876, the sum asked for Personal allowance of an unmarried lady in Bombay be Rs 100. per mo. & in the Deccan Rs 80. per month.
5. That we ask an extra grant of Rs 380. to increase the allowances of the unmarried ladies of the mission for the last half of this year.
6. That we approve of Bro. Bissell visiting America with his family in the early part of 1876.
7. That we ask in our appropriations for 1876. Rs 4200. for the purchase of a house & premises for the mission at Pānchagani.

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ments?
Ten Wells?

8. That the Bársi District be put in charge of Br. Atkinson from the 1st of July next.

9. That Sonajee Makásare, licentiate, be transferred from Bársi to the Ahmednuggur Southern district; & that Bhiwajé Dárakubá, licentiate, be stationed at Bársi.

10. That Vitthobá N. Shinde of Bársi be transferred to the Konkan, to labor under the direction of Br. Park; & that his allowance be Rs 13. per month from the time of his removal.

11. That our Mahableshwar Station be put in the charge of Bro. Wells from Dec. next; & that we ask in our estimates Rs 200. for procuring additional furniture for use in the houses at this station, & Rs 150. for building a new stable.

12. That efforts be made by the members of the mission to secure funds for building dormitories & a lecture room for the accommodation of Theological Students, on the north side of the C. V. E. Society's premises at Ahmednuggur; that Society having signified its readiness to give us a site for this purpose — The cost of these buildings estimated not to exceed Rs 5000.

13. That the Girls School at Ahmednuggur be in charge of Mrs. Bissell until our next meeting.

14. That Brs Atkinson & Hume be a Committee to examine the Normal School next Oct.

15. That Br. Park be allowed to overdraw his allowances in his mission account, closing Dec. 31/74. & June 30/75. to the amount of Rs 1021.

16. That Dr. Ballantine be allowed to purchase medicines the present year at an expense not to exceed Rs 200.

17. That Vithabai (dr. of Rámjee) be employed as Bible woman in the charge of Miss Ashley on a pay of Rs 8. per month.

18. The following schedule of General Exercises was adopted for our next meeting.

Eng. Sermon by Br. Hume.

Marathi Sermon by Br. Bissell.

Essay by Br. Fairbank.

Exegesis (deferred) by Br. Park, Critic Br. Fairbank

do. (or Sermon) by Br. Wells.

Critic of do. ~~by~~ Br. Harding.

Marathi lesson led by Br. Winsor.

Greek do Eph. 1st chap. led by Br. Park.

Conference - Subject. "Where can the members

of our mission best be located"? led by Br. Atkinson.
Conference 2d - Subject - "The character & limit of Theological Education required for our native preachers". led by Br. Bissell.

19. The Secretary was instructed to prepare & circulate the list of lessons to be assigned to our native helpers for examination in 1876.

20. That the following Estimates for 1876 amounting to Rs 70.393. be approved, & that the accompanying supplementary Estimates amounting to Rs 8.600. be sent for the information of the Prudential Committee, in case the missionaries named in it are sent out.

21. Resd that the above minutes be approved, & a copy of them be sent to the secretary of the Board in Boston.

L. Bissell
Secretary

The last two Resolutions were passed unanimously. L. B.

Rec'd July 8.

Minutes Mission Meeting.

Ahmednuggur
2d June 1875.

Rev. Dr. Clark. For. Sec. Amr. Board.

My dear Brother.

I enclose a copy of the minutes of the meeting of our Mission at Mahábleshwar last month, also of the Estimates for 1876 as agreed upon at this meeting. I have copied out the Estimates in full this year, that the Prudential Committee may more readily see the comparative cost of all departments of our work, & whence comes the considerable increase upon our estimates of last year.

Several of the Resolutions in the Minutes may need a few words of explanation. The examination of Brn Hume & Ballantine was commenced, & was proceeding satisfactorily. The motion on record was then made – ~~It~~ was strongly opposed by Brn Fairbank, Harding, & Bissell, who thought it important that the examination should be held in accordance with the regulations of the Mission & the known wishes of the Prudential Committee. But the other four brethren were opposed to continuing it. (the two candidates not voting,) & the motion was carried by four votes against three.

Res. 3rd will be considered in a letter from Br. Harding. the plan being one on which he has already corresponded with Dr. Clark.

Res. 4. & 5. Perhaps it is sufficient to state in respect to these, that two of the ladies were present at the meeting when this subject was discussed, & expressed themselves strongly to the effect that their present allowances were not sufficient to enable them to live comfortably. One reason no doubt is, that recently they have been keeping house by themselves instead of boarding in the family of some missionary. This would considerably increase their expenses.

Res-6.- After prayerfully considering the question of another visit to America, my wife & myself ~~we~~ have concluded that it is our duty to ask permission to go next year. Two of our children (girls 15 & 13 yrs. old) must needs go, & we shall have been away ten years on our second term of service - twenty five years in all. My family has spent only one hot season at the health station during each of these periods. We do not call ourselves "broken down", though we have felt the heat very much this year. The day after our meeting closed last month, a telegram summoned me home on account of the sickness of my wife & oldest daughter. In the goodness of God, however, the fever was soon broken, & both are now in a good measure restored to health. We hope by taking a vacation before we are confirmed invalids, that we may after a couple of years rest, return here & labor efficiently several years longer.

Res. 7. Br. Wells will doubtless write you in regard to the house at Pánchagani[#] as it affects him personally. On account of the feeble health of his wife, their residence at that place, instead of on the plains below, has seemed a necessity; & he has spent a considerable sum from private funds in renting a bungalow for a year or two. Near the close of last year, the owner of the house said he must sell it, & offered it to

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[#] The spelling is Punch-gunny in the printed list of Indian Post offices, & giving u its short sound it nearly represents the true pronunciation.

the mission for Rs5000. though the house & premises had cost him full three times that sum. Br. Wells sent a circular to the members of the mission proposing that we ask the Prudential Committee to purchase the house & premises at Rs 4000. & offering to pay Rs1000. himself. Just about that time came the letter of Dr. Worcester, announcing our appropriations for this year, which had been cut down from our estimates Rs 4,520. When Br. Wells' circular came to Ahmedn. Br. Fairbank & myself said it would avail nothing to ask such a grant for the purchase of a house, after we had been required to reduce our ordinary expenses by an equal amount. Nor did it seem hardly courteous to urge such a proposition upon the Prudential Committee in the depressed state of the Treasury. We therefore suggested to Br. Wells that he should try to borrow the money needed to secure the bungalow, & defer asking it of the Committee till our estimates for next year should go home. This plan was adopted, & Br. Wells still occupies the house

Pánchagani is a small health station 11 or 12 miles north east of Mahábleshwar, (on the road to Poona,) & is considered a very healthy & desirable place of residence. It is not so high & cold as Mahábleshwar, but being on the eastern slope of the hills, it receives but a small part of the rain-fall of Mahábl.; & hence is habitable in the rainy season, which M. is not.

We do not forget what is said in a recent printed circular about the policy of the Board, to avoid the purchase of houses & other property so far as possible. But in this land we can often buy very cheaply, where we cannot rent at all, or only at enormous rates, which in expense would soon be equivalent to a purchase, without the advantage of giving us possession of the property. If our expected re-inforcements come, ~~the~~ our numbers ~~of members~~ by the end of this year will be nearly double what they have been a few years past. And as the three cottages at Mahableshwar have not been empty much of the time, it is not probable that they will suffice for the accommodation of our increased numbers. The bungalow & premises at Pánchagani are roomy & comfortable, & with slight changes might accommodate two small families. The mission think this or a similar house will be needed, & will be permanently useful. It is certainly very low at the price named, & we think it will be good economy to buy it.

Res. 12. This resolution was passed by the mission with the feeling that, in addition to the bungalow at Panchagani & our otherwise increased estimates, we could not well ask this sum of the Prudential Committee next year; & yet the proposed buildings seem to be a necessity for the efficient prosecution of our work. Another Theol. Class cannot be assembled till the dormitories at least are provided. This is an object which will appeal strongly to those who love the missionary cause. It is thought that members of the mission presenting the object privately to English & American friends interested in our work, might secure donations which would not otherwise be made, & thus the buildings would be ~~secured~~ obtained without drawing funds from the Treasury of the Board.

Dr. Worcester, in his letter accompanying the appropriations says, they "have stricken out the sum asked for medicines & medical attendance, (520.) leaving such expenses to be met from salaries, as in most of the missions" – We suppose the salaries in most of the missions are fixed with reference to including such expenses, but in this mission they have been fixed with the purpose *not* to include them – & for the simple reason that there is no uniformity in the expenditure that will enable us to include it in the salary. Until the arrival of Dr. Ballantine, in April, we have had no physicians in our mission, but have been dependent on Surgeons connected with the Eng. Govt for medical attendance. Many of these charge nothing for attendance upon the families of Missionaries. Others take one or two hundred rupees a year for attending a family. So it happens that one year we may pay nothing, & the next we pay a large sum. On this account it is far better to charge it separately than to include it in the salaries. If no fee is charged, the sum asked in the estimates lapses, & is not drawn from the Treasury.

I do not think of any other items which need notice in this letter.

I trust before this reaches Boston you may again be there, in a good measure restored to health, & able to attend to the important duties of your place. I anticipate with great pleasure meeting you a year hence, if we are both spared, & the Lord permits us to see each others face.

In christian love

Most fraternally yours

L. Bissell

Rec'd July 8.

[illegible]

Ahmednuggur
12th Aug. 1875.

Rev. Dr. Clark. Lee.

My dear Brother.

There is a young man here. Dowlat Maruttirav. a son of a Christian of long standing in our Church. who is desirous of going to America to obtain a Collegiate. & Theological education. The lad himself is a consistent christian. & has been very helpful to Bro. Hume. going with him to act as interpreter in his interviews with the people. He has been through the Normal School of the C. V. E. Society. taking the lead in his class, (his father is teacher in Mr. Haig's school) & is now nearly through with the course of study in the Govt. High School (Eng.) at this place; in which he is also among the first scholars of his class. He is I think about 17 years of age.

Now I wish to ask what you think of encouraging & helping such a lad in his effort to get a higher education than the schools of this country afford.

When he first spoke to us about it we were not disposed to encourage him, knowing that the expense would be large, & fearing the effect of such an example upon others, & to some extent upon himself. Even now, if he were content to study theology here, & enter the ministry, we would not try to change his purpose. But he is not. And if we do not help him, others may do it in a way that would be greatly injurious to him. His father told me that Bishop Douglass offered to take both his sons to England, & support them while obtaining an education if they would come into his church. He had grace to resist this offer, but others may come from less objectionable quarters. If a lad was to be chosen to make the experiment in America, I do not know of a better candidate than Dowlat. He is a boy of good native talents, modest, docile, & apparently desirous to do good. He is from one of the intermediate castes, (not a Brahman nor a Mahar,) & has already improved well the advantages he has enjoyed in this country. I do not think the Mission should send him & support him; that would be an inducement to other lads to ask the same boon. It is doubtful whether the Board would wish to do it. But if some benevolent individual should be disposed to give him a support. or some Institution would like to adopt him, I should be inclined to favor his going. I have written to you as you have seen the result in some instances, when young men from China or Japan have been educated in America, & will be able to advise us in regard to Dowlat's coming. His friends might perhaps pay Rs 100. or 150. per year towards his support. But it is uncertain how long they would continue to pay it. If any one should offer to support him, he should be prepared to assume the whole expense if necessary. He is not a lad of expensive habits. I should think a family school; like Mr. Park's of West Boxford, would be a good place for him while fitting for College.

A few words about our S. P. G. neighbors. The first missionary sent here in 1873 was Mr. Williams. In a little over a year he was compelled to go home with a chronic disease which renders his return doubtful. In the early part of this year Bishop Douglass was compelled to visit England, on account of a scrofulous or cancerous tumor on his neck, which we now learn is irremediable. The missionary now here, Mr. Barker, cannot agree with the chaplain, & has set up an altar in his own house, where he can have his ritualistic theatricals as often as he pleases. Report says he is tired of his work, & is about to resign his place, & that the S. P. G. operations here are to be suspended. It may be premature to announce such a thing. But we recognize the Lord's hand in these events, & are encouraged anew to commit all our ways, & especially the interests of his own cause, to his keeping. -- We are thankful to hear you are back in your place again, & able to take at least a part of the duties of the position. May the Lord strengthen you with his might. Most fraternally Yours, L. Bissell

Rec'd Sep. 20.

Ahmednuggur
5th Nov. 1875.

Rev. Dr. Clark. For. Sec.

My dear Brother.

I enclose a copy of the minutes of our mission meeting which has just closed. The meeting was one of great interest, being the largest held by this mission for many years. Important questions of location, retrenchment, & other matters affecting our work were before us for consideration, & there was great unanimity in the conclusions reached. The opportune arrival of Br. Bruce & family, & Br. E. S. Hume & wife, just in time to take part in the meeting, was the occasion of special joy to us all.

The meeting of the native Christians was also a large & interesting one; though perhaps not of such a deeply spiritual type as in some past years. The question before them was, "How shall we promote the true growth of our churches?" A careful consideration of the subject ~~the inquiry~~, in what consists the spiritual growth of a Christian Church, & what are the means to be used to promote it, cannot but be profitable to the pastors & ~~members~~ people of these infant churches.

This annual meeting of our native Christians at Ahmednuggur may now be considered a permanent institution. Those attending the meeting from abroad are often subjected to much discomfort for want of a place to lodge. Many of them come bringing their whole family, & the houses of those residing here are so small, it is impossible to accommodate all those in attendance. This difficulty is felt all the more when, as this year, rain falls in the course of the meeting. An effort was made this year to raise funds for building a Rest-house, which might be available at the time of the meeting for Christians coming from a distance. Over eight hundred rupees were contributed, or promised in the course of the year, & further effort will be made to increase this sum. The Rest-house promises speedily to become a part.

There has been more or less correspondence doubtless on the subjects of some of the Resolutions in the Minutes, by the brethren to whom they refer. But I will go through them in order making such suggestions as may occur to me.

After the reading of your letter communicating the opinion & wish of the Prudential Committee respecting the examination of missionaries, it was decided to hold the "final examination" of Brn Hume & Ballantine. This was done with a very satisfactory result.

Res. 1 – The continued weakness of Mrs. Atkinson, & the strongly expressed opinion of our physicians that there is little hope of her recovery in this country, leave us no alternative but to allow of a speedy visit to some other climate. As it would not be safe for them to reach America in mid winter Br. Atkinson will perhaps take his family to Cairo, or Naples for a few months, till the warm weather of Spring allows them to go on with safety.

Res. 3 & 4. follow naturally after the first –

Br. Harding is better acquainted with the Sholapoor district than any other one of us, & is deeply interested in the work there. It is true he is also needed in Bombay, & is well fitted for the manifold duties of that Station. But Bombay is not so destitute without him as Sholapoor would be. It is thought that Br. E. S. Hume, after acquiring the language, may be stationed in Bombay.

Res. 5. & 6. – Br. Bruce is pleased with the plan of returning to Satara, to which Station he was assigned in 1871, just before leaving for America; & we are glad that a second man can be spared for that important district. The withdrawal of Pastor Kásam from Seroor is undesirable, but only a very few of the Church members reside at Seroor. Most of them are at Báburdi, a place ten miles distant, & are under the care of a faithful Bible Reader. It is thought that Pastor Kásam will be more useful as an evangelist under the immediate direction of a missionary. The pastoral relation is not summarily surrendered by the authority of the mission, but the proposal is made to the pastor, the reasons stated, & he says after consideration, that he will send in his resignation to the church. There is no increase of pay in the case to tempt him away. The mission in the resolution simply signify their approval of the arrangement.

Res. 7. Br. Hume has already begun to use the Marathi so freely that we have no hesitation in placing him in charge of these districts, & giving him the general superintendence of the Girls school, in which Mrs. Hume will also find a pleasant spere of labor.

Res. 9. Dr. Ballantine taking charge of the two northern districts will allow Br. Fairbank to give more attention to a large eastern district which has hitherto been much neglected.

The other resolutions forwarded are in the ordinary course of our business, & I need not refer to them singly.

In regard to other matters to which you

call our attention in your letters of July 31st & Aug. 10th, I may say that for some years our helpers have been paying from a third to a half of the expenses of board for their boys & girls in school here. Others who live in the city board at home, & seldom receive anything, except those who are orphans or children of paupers. In estimating what we ought to require our Christian people to do, it needs to be borne in mind that they are largely from the outcast - almost pauper, classes; & they cannot do for themselves so much as the cultivators, & other middle classes might do.

The matter of paying fees is being pushed as far as we think it will bear in the village schools. If we are too exacting, it breaks up the school, or reduces it to a very small number of pupils, & thus limits the teachers' usefulness.

In regard to scholarships received from America, we always make them go as far as we can - never giving a larger sum than is needful to any one because it was received in her name. In other words all the donations go into the general school fund, from which we draw for each one supported as necessary. Mr. Park resides in the third story of the Tract House, which formerly rented for Rs 90. or 100. per month. The Rs 360. asked for house rent in the estimates were put in, in case he should need another house for a part of the year, as a matter of health. We hope it may not be needed. So of pundits wages, only such part of the amount asked as may be needed for work on the Dnyanodaya & other mission books is to be used. The Tract Society, though a distinct & independent Society is directly auxiliary to our missionary work. Its receipts are not large, & many valuable manuscripts & books are lying unpublished for want of funds to print them. We will try to maintain a proper equilibrium in the adjustment of the expenses chargeable to the two Societies represented by Br. Park.

A committee was appointed to confer with the single ladies in regard to the increase of their allowances at our last meeting. As the two residing in Bombay have this year commenced keeping house, by themselves, & must needs buy some furniture, & Miss Anderson has purchased a conveyance (costing Rs 450.) they have, of course, use for all they receive at present. We think it would be right that an unmarried lady should receive half the allowance of a married missionary — that is in Bombay $\frac{175}{2}$, & in the Deccan $\frac{145}{2}$ per month. The opinion has been expressed that the allowances for our missionaries in Bombay are less proportionally than for those in the Deccan.

Nov. 6th Your letter of Sept. 24th in reply to mine asking your opinion about a native Christian lad, coming to America to obtain an education, was received today. I was very doubtful before as to the expediency of the plan, I have no doubt whatever now as to the inexpediency of it. I shall advise the young man not to attempt to carry out his plan, but to be content with the educational advantages afforded here, & make the best use of them.

I should have been glad of a line on the subject of our contemplated visit to

America next year — the reasons for which I wrote in my letter accompanying the Minutes last June. As the rules of the Prudential Committee require us to ask their permission for such a visit, we were hoping to receive some intimation before our Ext. meeting, when arrangements for the superintendence of the work the coming year ~~were~~ to be made. No word having been received, I referred the question again to the mission, & they seemed unanimous in the opinion that we should plan for the proposed visit. I need not repeat the reasons which I gave in a previous letter.

We are thankful to learn that the debt of the Board was reduced to about $44.000. We hope yet to ~~learn~~ hear that it was wiped out at the meeting in Chicago.

With christian regards
most fraternally yours.
L. Bissell. Sec.

Rec'd Dec. 13.

Ans a 22

Ahmednuggur. India.
7th Nov. 1874.

Rev. Dr. Clark. Sec.

My dear Brother.

I enclose a copy of the minutes of our mission meeting just closed. The first resolution was passed before we heard that Dr. Ballantine was not to leave America till next Spring. It was thought he might spend the few months before our next meeting in those northern districts, & we could better determine his location after consulting with himself. But it now seems probable that he will not be here before we meet in May.

The 2d resolution has reference to a most important department of our work, & one which will need more attention than it has hitherto received. Reference was made to the need of a Theological Class in the appeal sent home in August. The demand for our higher class of assistants, the well educated men, is urgent — The missionaries say, we do not want a large number of helpers, but we want a few of the right stamp. There is no immediate demand for more pastors, but for well educated preachers there is a call from all the missionaries.

The question was raised shall we call together another Theol. class next year? In looking over our list of Bible Readers & Teachers, we found six or eight men whom we could bring into such a class with the hope that they would become valuable evangelists, or pastors if needed, after a course of study. But when the question was presented, who shall take charge of the class, there was no answer. With the station work here, & the large southern & western districts to look after, I cannot undertake the instruction of another Theol. Class. Indeed the brethren did not urge it. I could not do justice to either part of the work, while I should run the risk of breaking down entirely, & leaving both unprovided for. The plan of calling together a Theol. Class next year is therefore abandoned. But as soon as we are strong enough to provide for the instruction of such a class, it should be called together. But the resolution looks to the providing of a lecture room & houses for them to occupy while studying. Hitherto they have been scattered about, one family in a place as they could be accommodated, or a house rented. But the number of houses in the mission 'compounds' has been much reduced in the past few years; all the thatches have been removed, & a few substantial tile-roof houses have been substituted for them. These barely suffice for the servants of the missionaries, & the teachers & pupils of the school here at Nuggur. A Theological Class could not be accommodated without renting houses out in the city. And these can seldom be obtained in favorable positions for our students— to say nothing of the evil influences to which the families would be exposed. You will perhaps remember a conference with yourself & Dr. Anderson on this subject in 1866. when Mr. Barker & myself were at the missionary house. The question was asked should not a house for the missionary

& accommodations for the students be provided out of Ahmednuggur? I did not think it desirable, nor do I think any of the Missionaries would now ~~think~~ consider it advisable. But the houses are a necessity wherever we bring a class together. They should each contain two rooms & a small study, thus enabling the student to make the best use of his time while here. We think there should be eight such houses, & they will cost about Rs300. each. A lecture room, such as could also be used for prayer meetings by the Christians, would cost about Rs1500. Thus the whole expense would be some Rs4000. We are in correspondence with the Secretary of the C. V. E. Soc. Dr. Murdoch, in regard to a site in one part of the spacious grounds of that Society, which lie adjoining our Mission premises. Mr. Haig has already given his consent, & we anticipate no difficulty in securing the site for the dormitories. If so the site will cost nothing but a rent of ten or twelve rupees a year.

As the class is not to be assembled next year, it will be in time for us to bring the expense of these buildings into our estimates for 1876. But I thought it well to speak of the plan when sending home the resolution. I trust it will seem to you & the Prudential Committee that we are only giving this part of our work the prominence it deserves. Hitherto our Theological classes have been under instruction one at a time, with intervals of a year or two between when no class was in session. They have also been under instruction only six or seven months of the year. But I anticipate we shall hereafter keep them in session nine months of the year, & bring together another as soon as one has completed the course of study.|

I wrote you last week of the arrival of Mr. & Mrs. Hume, & also of the "Industrial School at Satara.

("The anniversary services of last week were of great interest, both to ourselves & the native christians assembled.

The central theme chosen, around which the addresses were grouped, was, "Christ a perfect Savior". The different parts of this subject, — as his perfect Divinity, & humanity, the perfect atonement, the perfect example, his Mediatorial work, & gift of the Spirit, were dwelt upon, & were well fitted to give us a more exalted ~~one~~ opinion of Christ the Lord. The presence of Rev. Narayan Sheshadri whom you saw in America last year, & of two other esteemed brethren of the Free Ch. of Scotland's mission, added much to the interest of our meeting. We trust the spirituality of our native brethren has been raised, & new strength been received for the future service of the Master." //

Most fraternally yours
L Bissell

Rec'd Dec. 14.
Ack'd May 8.

Ahmednuggur
25th Dec. 1875.

Rev. Dr. Clark. Fo. Sec.

My dear Brother.

// "Your letter of Nov. 2d. containing the list of appropriations for our mission for 1876. was received on the 10th inst. We have just held an informal meeting of the members of the mission who could conveniently come together, to devise ways & means to meet the required reductions. After learning how the greater part of the debt was removed at the Chicago meeting, we had hoped the Prudential Committee might consider it safe to appropriate nearly in accordance with our estimates; But we are not disposed to question their wisdom in making the reductions as large as they have. Though we notice our own estimates are cut down 20 per cent., while the reduction on the estimates of all the missions was only 13 per cent.

The Brethren here voted.

"That, in view of the financial difficulties of the Board, we accede to the request of the Prudential Committee to make a reduction of ten 10 per cent. on all our personal allowances for the coming year."

Several if not all of the missionaries have been accustomed to spend a tenth or more of their allowance in charity, sometimes in helping the poor & suffering, & at others in pressing forward some work for which there were no mission funds available. Giving our tenth in a lump to the Board will tie our hands effectually in regard to such things. And sometimes our hearts become deeply interested in these private charities. Last February I opened a school in a small village 30 miles west of here, paying the teacher five rupees a month myself. The people had long been asking a school, but we had no mission funds to employ another teacher. The people gave the teacher a house, & his scholars met in the Mahar rest house. Mr. Hume & myself visited the place last month, & spent the sabbath there. We were much pleased with the progress made in less than a year; some of the pupils could read, & were well acquainted with the leading truths of Christianity. some of them seemed almost [ready to take an open stand for Christ. Mr. Hume is to look after the work in that district the coming year. & he said, "I will keep this teacher on at his work". But the two additional teachers asked for that district are both disallowed, & the missionary's allowances are so cut down that he cannot support the teacher himself. This is an example of the way in which a small sum disallowed may affect our work in some village. "But cannot the people support the teacher"? It is possible they might if they were already Christians, & properly estimated the value of education, & were willing to do their utmost to secure the privilege. But as things are. we know the result. they will not, & they could not without much greater self-denial than most christians even are ready to make. "But have you not many other teachers, one of whom can be sent there?" There ~~is~~ are only one teacher & two Bible readers employed in this whole district, (Pārner) which contains nearly a hundred villages; & if we call one from another district, there is the loss of time & expense of removal, & after all it is robbing one village to help another.

"Our list of Bible Readers & Teachers sent home "looks large" when the length & breadth of the field are not taken into account; But when we remember that the Ahmednuggur districts taken together are once & a half as large as the State of Connecticut, & with a population about double that of that State, we see what an inadequate supply two dozen teachers & twenty Bible Readers must be. It is not a question of how many can we get on with; but how many of these multitudes shall have the gospel pressed upon their attention, & how many shall die unwarned? I say these things not complaining of the action of the Committee, for we know they can only appropriate what they receive, but I would have it well understood that our rank & file of native helpers are not crowded so close together in the field as their names are on paper...

The Kolgaon, Seroor, & Parner districts

are the three which have been under my care, & which Mr. Hume will now take charge of. In the Kolgáv district there is one Bible reader 8 miles south, & another 12 miles S. W. from Ahmedn — 10 miles further is Kolgav, where the pastor of the church resides, & a School teacher, & 12 miles east from there a school teacher is stationed, & two Bible women are at work. 12 miles further south of Kolgav is another Bible reader, & these are all the working force in a district containing over a hundred villages, some of them with a population of several thousands, which would of themselves be a large field for two or three men to occupy. The Seroor District joins this (Kolgav) on the west, & is nearly as large. Br. French, Br. Hazen & myself lived & labored there for about 20 years. But now the pastor is gone, & there is but one Bible Reader & one teacher for the whole district. Is there any danger of these men crowding each other? Let it be distinctly understood that another Bible Reader, or another teacher employed, means another out-station occupied, perhaps 10 or 20 miles from any present School a Christian Reader. It means another witness for Christ in a cluster of heathen villages, another light shining in the darkness that envelops this land.

I know not on what or whose information, "it is believed (at the Rooms) that the general scale of expenses in our mission has been established somewhat with reference to the style of living of English Residents." The allowances to our missionaries at Ahmednuggur range from Rs175. per mo. to Rs250. (for one with wife & five children). The pay of Eng. officers here ranges from Rs400. per mo. (for a young man just out,) to Rs2500. & more (for one who has been 20 yrs. in the service). Our good Collector, who is our next door neighbor, has Rs2533⅓. per mo. I think these facts put together would shake the belief that in our "scale of expenses" or "style of living" we can to any considerable extent imitate theirs.

I trust our Brethren at the Rooms will not think we have lost our love of

American & Christian simplicity by a long residence abroad. The best coat I have is the one I got in America ten years ago; the best one I have bought here cost less than $10.. If I had been careful to save the 200. or 300. rupees a year which I have given to help on the work here or to relieve the sick & poor, I might now have 5000. or 6000. rupees in hand; & it would be vastly convenient for us to have such a sum on our return to America. But instead of this I may have, after selling off my furniture, a sum nearly equal to what was allowed me for outfit when I first came out 25 years ago. But I am not sorry I did not retain it. There are some poor people in this land that have gained more than I have lost. The premium received in exchanging gold for eternal riches is satisfactory. Excuse me if "I am become a fool in glorying:" May I not add, "ye have compelled me".

We have dismissed several men; - those who could be spared with the least detriment to our work, - have disallowed the employment of any new laborers that were asked for, & have transferred several of our good men to other missions or employers, where we hope they will continue to labor for the Master, though not in connection with our mission. After having reduced the amount to be retrenched as much as possible by clipping all around, we decided to ask Christian friends in this country to help us ~~meet~~ make up the balance; & then we sang,-

"In some way or other
The Lord will provide." & adjourned.

Br. Atkinson & family are expecting to go to Bombay next week, & sail (D. V.) about the 1st of February. With the exception of Mrs. A. the Mission families are now in usual health.

In the gospel of Christ
Yours fraternally
L. Bissell

Rec'd Jan. 31, 1876.

Ahmednuggur
19th Feb. 1876

Rev. Dr. Clark. Sec.

My dear Brother

Your letter of Nov. 17th, communicating the permission of the Prudential Committee for us to visit America this year, was received some weeks since. We are thankful to receive this permission, & are arranging to leave Bombay in the latter part of March or first of April, & hope to be in America before the end of May. As our passage is not yet engaged, we cannot say anything more definite in regard to our movements.

You suggest that we arrange to return after one year. We are glad to receive this suggestion; we would not have you keep us in America a week longer than is necessary. Yet I think the question of our return in *one* year or *two*, must be left an open one for the present. There are some duties which we owe to our eight children that cannot be relegated to others.

If these duties can be faithfully met in so short a time, & a due regard to our own health will allow, I think we shall be willing to return in the latter part of 1877. I do not expect to enjoy the New Eng. winters after so long a residence in India, & probably we shall be ready to escape a second one (as the birds do,) by a flight to the tropics. But all this we commit to Him who has led us these 25 years to humble & to prove us.

I will also acknowledge here the receipt of yours of Nov. 20th, with an extract from Mr. Sherring's "History of Missions in India". The suggestion has been acted upon for some years here, & the part support of their children in the schools, (Girls school & Station School,) is required of Christian parents - Referring to my accounts I see over 80 rupees were credited as recd from parents of girls in school here the past year. How much was recd for boys I cannot tell, as the account was kept by others - Several paid as high as 1 rupee per month for the support of a child - which would be full half the allowance for board.

As for the marriage of the pupils, there is no need of any reform, unless it be on the part of the parents of the girls. The whole responsibility of such things rests with them, as it should. They sometimes come to us for advice, & don't take it when we offer it. Worldly & pecuniary considerations are too often allowed a large place in the proposed arrangements, as is the case in older Christian communities. But we hope the generation now being educated will be wiser than their parents are.

In reply to your inquiry in the postscript of your letter — "would it be advisable for ladies (in America) to send out boxes of articles for use in our boarding schools, cheap prints &c"? I should say decidedly, No. They could not send cheaper material than we can get here, & have it worth sending — Both cotton & woolen goods are cheaper here than in America. It would be more economical for them to convert their goods into money, & let us purchase material here. Besides, such clothing is not what the people of this country usually wear. It would give the girls of our schools a foreign look, & unnecessarily separate them from their ~~own~~ associates. We wish the badge of Christianity to be one of character, not a "coat of many colors". Though not a high authority in the world of fashion, I give my humble opinion that the simple attire of the women here is more becoming than all the skirts & flounces that sweep through Broadway & Fifth Avenue. Young India just awaking from its long sleep in ignorance, & seeing but one side of a thing, is too ready to imitate the glittering vices of the Western world, but I hope it will be long before the women here adopt the changing fashions of their sisters in the West.

Hoping soon to talk over with you many subjects on which we have corresponded.

With fraternal Christian regards

Very sincerely yours

L. Bissell

Rec'd March 28.

Bombay 27th March
1876

Rev. Dr. Clark &c.

My dear Brother.

Your letter of Feb. – noticing the replies to your letter of Nov. 2d by different members of the mission, was received a few days before we left Ahmednuggur. I regret exceedingly that anything should have been written which seemed to censure or severely criticise what had been done by the Prudential Committee. I think of those (the members of the Mission) assembled at Ahmednuggur in December at the informal meeting, no one was disposed to blame the Committee, or yourself, that our appropriations were reduced – we felt that they were right in using means to avoid a debt, & we were disposed to do all we could to meet the reductions required – The remarks in your letter of Nov. 2d in regard to our allowances being ~~much~~ larger than those of any other mission ~~than~~ but that at Constantinople, we thought were written under a misapprehension, & also what was said of our style of living as compared with that of the English. What others wrote I do not know. but what I said was meant only to correct a false impression which it seemed to me existed. You will see I think that those remarks would naturally put us on the defensive, & that we could not but wish to clear ourselves of any implied charge of excessive expenditure in our way of living — I ask pardon sincerely if aught I wrote was in any way censorious, or seemed to do more than simply defend myself. That your task in communicating these reductions was a trying one, & should command our sympathy, not censure, I fully understand — I hope the brethren of our mission have been considerate in what they wrote, & that your remarks on this subject have reference chiefly to those of other missions. I hope we may soon see you, & confer on this & many other subjects freely, but I could not forbear saying so much by letter as delays may occur in our homeward journey.

We are expecting to sail tomorrow in the Merchant Steamer "Dahlia" for London. She takes us all (seven including Henry Fairbank) for Rs 2200. This is much less than it would have cost on any of the regular lines — & this takes us to London, while the others generally go to Southampton or Liverpool. As it will be the season of the May anniversaries, we may stop a few days in London, but shall hope to reach New York before the end of May.

In the fellowship of the gospel
most fraternally yours
L. Bissell

Rec'd Apr. 27.

10 Woburn Place, London
May 20th 1876

My dear Mr. Ward

We reached this city on the 16th inst. after a passage of 48 days from Bombay. This seems like progress backward to the good old days when we doubled the Cape of Good Hope. But the voyage though tediously long, was not in other respects unpleasant. The Capt. & officers were courteous & kind, & the fare was good - Excepting the inevitable sea-sickness of Mrs. Bissell, we all enjoyed good health, & are now better than when we left India.

Your letter of Mch. 24th, with the draft for £120. was awaiting me here at Mr. Stanton's, having been forwarded by Messrs. Green & Whineray. The draft has been cashed.

We were thinking to spend two or three weeks here, but we have been so much delayed in the first part of our journey that we must hasten onward. I have engaged passage for our party on the Elysia. Anchor line, to sail for New York on the 27th – For our party of seven I pay £75.12.0. This includes free tickets from New York to Boston. Miss Sarah Hume has engaged passage on the same steamer. Mr. Stanton's assistance has been invaluable to us, in making arrangements for the voyage, & in many other ways.

We find ourselves in need of warm clothing, as we feel the cold very much. I may need a little more money than the amount of your draft. But if so I can arrange it through Mr. Stanton I think.

Hoping soon to see you & others at the Missionary Rooms, I remain

very truly yours

L. Bissell

P.S. Mrs. Atkinson & family are here. She is better, but yet far from strong.

Mrs R Worcester

May 31. 1876

Memo.

Will be due at N.Y. June 7th & at Boston, say 9.

Will Dr. Clark be at home then? L.S.W.

Milan. O. 8th July 1876.

Rev. Dr. Clark. Sec.

My dear Brother

We reached this quiet place a week ago, & have been enjoying a temporary cessation from our long wanderings. It has been the more acceptable that the weather has been excessively warm, & traveling from place to place would have been attended with great discomfort.

We attended commencement at Hudson last week, where our two sons graduated, & they are now with us. The re-union after ten years separation is all we anticipated, & is a large compensation for the long absence. I have been talking with our boys about their future plans, & find they both look forward to studying for the ministry, keeping in view the question whether it may not be their duty to become missionaries. They are now looking for a place where they may labor a year or two, & help themselves before commencing.

their Theological Studies. They are 22½ & 21 years of age, & I think the experience & maturity ~~of~~ gained in a couple of years spent in teaching will be valuable to them. I hope one or both of them may eventually reinforce the Marathi mission.

One question has come up here on which we would fain have more light, & with the hope that we may receive some helpful suggestions from you, I will mention it. You may perhaps know that Mrs. Bissell's mother has been here the last ten years, cared for in a family of one of our old neighbors, & the Board has made a grant of $200. annually, for her support. She is now 83 years old, & very feeble in mind & body. Mrs. Bissell is the only child she ever had. She naturally feels that she must be in our family during our stay in the country, & we can hardly feel otherwise ourselves. Yet if we break up the arrangement by which she is supported here, & take her to Amherst, or elsewhere with us, the matter of making provision for her a year hence may be even more embarrassing than it was ten years ago. There are not many persons who would wish the care of a feeble old lady in her last years for a moderate compensation. I suppose there are asylums or "Homes" in some of the eastern cities, where such aged persons are cared for, & made comfortable in their last days; but whether one could be found for Mrs. Beaumont, (if she should be living,) when we are prepared to return to India, I know not. I see no other solution of the problem than to take her with us while we stay in the country, & trust our Heavenly Father to provide a home for her when it seems our duty to return to India. Have you anything to suggest on this subject? If so we shall gladly receive your suggestions.

I do not find it easy to decline all invitations to talk on missions here among old friends, & have two engagements, one for the church, & one for Sab. School in this place. But I shall attempt hard work —

Affectionately yours L. Bissell

[illegible]

8th July, 76

Amherst, Aug. 31st
1876

Rev. Dr. Clark. Sec.

My dear Brother

Your letter of the 23d inst. followed me from Milan, & found me at this place — We came here last week, & have been trying to extemporize a home. We have a house about 1/3 of a mile north of the P.O. (rent $225. per year,) in which I think we can be measurably comfortable for the winter.

We shall both be very glad to attend the meeting of the Board at Hartford — thanks for your kindness in mentioning our names to the Chairman of the Com. of Arrangts. I will write to him as you suggest.

I am afraid I was not very obedient to the injunction in your letter of July, to keep quiet, & not talk on missions. It was not easy to refuse the request of old friends & relatives to tell them something of the work in

India. It would have been easier to decline among strangers — or if I had been expecting to stay among ~~them~~ my friends for months — But for five sabbaths in succession I spoke to the congregations where I was stopping, often twice a day — the last two sabbaths I have not preached, & here in Amherst, where there are so many professors & ex-ministers, I am not likely to be wanted. Getting started in housekeeping furnishes plenty of exercise, & it is good to become tired with other work than study & care. We are all in good health, using "good" with reference to Mrs. B. & myself in the modified sense in which it applies to old Indians.

Very paternally yours
L. Bissell

Amherst, Aug. 31. 1876.
Recd Oct. 11.

Amherst 27th Sept./76

Rev. Dr. Clark. Sec.

My dear Brother,

I must state a few facts about our expenses & allowances, though this is not the kind of letter I like to write; & I fear is not what you like to receive. I think you will remember my conversation about a trip to the West to see Mrs. Bissell's mother, our children, & other friends, & then returning to Amherst to live — I understood you to approve of this course if after reaching our friends, it, on the whole seemed best. I wrote you from Milan also asking about the expediency of bringing Mrs. B's mother here, & understood you to leave it to our discretion. The fact that Arthur was here in College, was one principal reason of our coming here. To give him a home with his parents, brothers & sisters, for the time we are in the country, is I think, an object which you will agree should have some influence with us — Then he has no allowance from the Board next year, (being 18 years old) & what we could save by cheaper living at the west, would also be saved here by giving him board & room at our own house.

Mr. Ward declined to pay the expense of our return to Amherst, saying, "the Board only pays traveling expenses to destination, which in your case was Milan". Milan was not our "destination" as a residence, only as Cleveland, & Mt. Clemens were - places where we stopped with friends - We tried not to use all our allowances for July, & the three weeks in Aug. that we were stopping with friends, that we might have something to help us start in house-keeping. Reaching this place Aug. 24th we needed $250. at once to furnish a house. This added to the expense of coming here ($67.95) made over $300. of necessary expenses, besides the cost of living. To meet these I drew $150. of private funds (left me by my father 2 years ago,) I had been saving this to help Mrs. Bissell's mother from time to time, & it ought to remain so - I thought I would say nothing of this, but I think in doing so I should wrong others as well as myself. She may need it at a time when I cannot furnish it from any other source. We now need a hundred dollars at the end of this month, to meet bills & future expenses — I have already drawn four months allowance, & have nothing to fall back upon but my balance in India, on which I must sacrifice $25. on the hundred if I draw it now.

I think we can live on the allowance you suggested (100. per mo.) — I know we can if others can, for I have a wife who can do what others can do in the line of economy — & she has sometimes done what others could not. But to set up housekeeping, bear traveling expenses here, & meet current expenses also ~~is what~~ out of regular allowances, is what no one could do. I think it would be only right to allow us the expense of reaching this place — I may suggest that I have already given the Board Rs 118. (one tenth of allowances before leaving India) this year —

I must write to Mr. Ward tomorrow for $100. — I will leave it to you to suggest whether he should advance it to me, or charge it in my India account—

Do not be at the trouble to answer this before the meeting— You will need all your time & strength for that occasion—

Hoping to see you next week, with Christian regards

Most fraternally yours

L. Bissell

Amherst, Sep. 27.

Rec'd Sept. 28.

Ans'd by [illegible]

[illegible] $67.95, K.

Amherst
8th Nov. 1876

Rev. Dr. Clark For. Sec.

My dear Brother.

I had the pleasure of reading a letter from you a few days ago, which was designed to meet me in London, (dated May 1st). It was directed to the care of Messrs. Spicer Bros., & as Mr. Harding had requested Mr. Ward to send remittance & letters for me to Messrs. Green & Whinray of Liverpool. I did not even think of calling on our old agents the Spicers. However, the letter was good & kind enough to keep six months, & I enjoyed the reading of it even at this late day.

Conversing with Dr. Seelye recently respecting his work in India, & the desirableness of more effort to reach the same class of young men that came in crowds to hear him; I asked if he could suggest any one who would probably go if requested to do so by the Board, & follow up the line of work that he commenced - After awhile he said. "I think Brother Samuel would go"- Rev. Dr. S. T. Seelye of Easthampton is the brother of whom he spoke - I presume you know him, & may have some opinion as to whether he would be a good person for the work. I only know him as a ready off-hand speaker. Of his spiritual power as preacher & soul-winner I know nothing.

Then, if he is the right man for such a work, would the Board wish to send out another man to work with the missionaries, & renew the effort begun four years ago? I think there is little doubt that the Mission would welcome such a laborer, if the Board sent one whom they could commend. There is need enough of directing attention to the educated young men of Bombay & Poona at this time. From the last few ~~[illegible]~~ copies of the Bombay Guardian I learn that the Principal of the Govt. Coll. - a Mr. Wordsworth - is making violent attacks upon Christianity, to the delight of its enemies, & many natives consider the missionaries pretty much used up. A good Eng. lecturer to meet & answer these infidel arguments publicly, would do much to counteract their evil influence. If any thing is said to Dr. Seelye about going, it would probably be best that you should say it, & it might be well to write & ask the mission; though I anticipate only an eager affirmative to any such question.

I presume you have heard that Miss Ashley has given up the idea of remaining at Madura, & has decided to return to America. A letter of Oct. 1st from Ahmednuggur, says that Miss Anderson has also decided that it is useless for her to attempt to stay & work in India, & that she must come home. In the light of such experience, the matter of good, vigorous health in unmarried ladies who go out, seems to be one of prime importance.

I suppose you are sending out the appropriations for the coming year. It is hard work I know to face the urgent appeals from the missions with the depleted home treasury. I fear there will be much distress among the native helpers in the Marathi mission, consequent upon the drought & scarcity, & perhaps famine. What profusion of comforts & blessings in this land!

Very fraternally yours.

L. Bissell

Amherst, Nov. 8, 1876.

Rec'd Nov. 10.

Amherst. Mass.
1st Dec. 1876

Rev. Dr. Clark. For. Sec.

Dear Brother.

Your letter of the 24th ult. came to hand on the 27th, on my return from Granby. I spent a pleasant Sabbath at that place with Rev. Mr. Davis & his people, speaking three times. Mrs. Bissell was expecting to accompany me, at the request of the ladies, but the illness of her mother prevented.

I was afraid Dr. S. T. Seelye might not prove so acceptable a candidate for the work in India as his brother did. I have not written to him, or suggested his name to any other person; & after what you have written, there will be no occasion to do so. But I do wish the right man might be found for that work — some missionary Moody whom the Lord has chosen & fitted for this important service. It cannot be amiss at least to pray for such a helper.

I am not surprised that Bro. Atkinson thinks it necessary to remain two years in this country before returning to India. Mrs. Atkinson's break-down was of a kind that cannot be repaired in a short time. Indeed, I should think her weakness, (caused, the surgeon said, by anaemia,) & her scrofulous tendency, together render the matter of her safe return somewhat problematical. But her pleasant, cheerful ways & good heart qualities make her work & influence very valuable, & all would be sorry to lose her from the mission. Bro. Atkinson's work too has been such that I should regret it much if he were not able to return, & I think all the members of the mission would say the same. I think his heart is truly in the work, & his experience has taught him much which would be of great advantage to him in entering on a second term of service. I might criticize by saying that he is rather hasty in reaching his conclusions, & his pronunciation of the Marathi is not first-class. But I trust the question of his return will be left an open one until it is seen how a temporary residence in this country will affect the health of Mrs. Atkinson.

The opinion of a good physician then I should think might turn the scale in favor of, or against their return.

With regard to the cause of failure in health on the part of the Misses A. of our mission, your "modest young man" referred you to a poor medical authority. But I can guess what he was thinking of when he made the suggestion. If I write freely to yourself, I trust it will go no further. I think it was a mistake in Miss Anderson ever to go to India. She seems unfitted for the style of work needed there in other respects than the matter of health. An inability to accommodate herself to circumstances, an indisposition to receive & act upon the kind hints of those who wish to help her, & a chronic suspicion that as an unmarried lady her rights & privileges are overlooked — these I think are some of her disqualifications. I could specify particulars in a personal interview, but do not like to write them. Her poor health may have increased the other difficulties, & I think they in turn have sometimes affected her health unfavorably.

Miss Ashley, I believe, was suffering from catarrhal difficulties when she first came to India, & it is doubtful whether any care could have prevented the break-down in her case. But depression of spirits increased her other difficulties. Had she found congenial society in the other two single ladies of the mission, she might perhaps have held out longer. But in the five years of her stay she has worked faithfully, has acquired the language & used it to good purpose, & won the affection of many of the native women. I would not call it a mistake or failure in her case, though her term of labor has been short.

I am very glad to know the Prudential Committee could vote the appropriations to our mission for next year in accordance with the estimates, with the single exception you mentioned. With famine prices ruling, the brethren will still find it hard enough to get through the year.

Most fraternally yours
L. Bissell

Rec'd Dec. 5.

Answered Dec. 6, 1876.

Amherst, Mass.
5th Jany 1877

Rev. Dr. Alden.

My dear Sir

Your note of the 30th ult. & postal of yesterday are here —

I will arrange to come on to Boston on Tuesday the 23d inst. if that will be in season for the work in Salem & Lynn — Any hints as to the character & length of the talks wanted from me will be thankfully received, & I will try to adapt myself to the wants of the occasion. As there are the meetings in Lawrence & Haverhill the following week, it will hardly be worth the while to come home for the Sabbath — So I will be ready to do whatever you may arrange for on that day.

I hope I may be able to hear Mr. Moody during the time I am in Boston.

Very truly yours
L. Bissell

Amherst, Jan. 5, 1877.

Rec'd Jan. 8.

Ans'd Jan. 11.

Amherst
8th Feb. 1877

Rev. Dr. Alden.

Dear Brother,

I think I
ought to write you a line
say that I cannot leave
ome to be at Springfield
or the coming sabbath -
have postponed writing
ill this late day, hoping
hat the way might seem
pen for me to go - But
think it is clear that
ought to remain - Mrs.

Bissells mother is ofte
so wild in her paroxys
of delirium (& the lucid intervals are the exceptio that my
strength is needed to cont
her - It is too much to
tax the strength as well
sympathy of my wife
so severely —

I sincerely regret
that I must again fai
to meet an appointmen
but it is of the Lord, &
duty never calls us in two
directions at the same
time - Hoping this

in season for you to make some other arrangement.

Most paternally yours

L. Bissell

Rev. L. Bissell.

Amherst, Feb. 8, 1877.

Rec'd Feb. 9.

Ansd do

Amherst. 2d March /77

Rev. Dr. Clark.

My dear Brother.

The long suspense is over, & Mrs. Bissells' mother no longer needs our care. She has gone into better keeping. She had been gradually failing, without any marked change from day to day until near her end. She passed quietly away yesterday morning, with no "last struggle" or severe pains; but the breath grew shorter & the pulse feebler till both stopped: She was unconscious for many hours before the end, & it was well so, for she shrank from the thought of facing death, & was kindly spared that trial.

Mrs. Bissell has not been well the last two weeks, & will need careful nursing & quiet for some time. She has had a severe strain upon her nervous system, & last week was prostrated with a terrible headache threatening congestion of the brain - The symptoms appeared again yesterday, but by the application of ice & other remedies she was partially relieved. The Doctor orders quiet & rest, & thinks she may recover if these are secured. We have had a good nurse the past month, but no amount of help could prevent much care & anxiety falling upon her both night & day. Her head is the tender part, & the one first affected when she has overdone. For several months she had been mostly free from the nervous headaches that were so frequent in India, & I hope she may again, with care, find relief.

Somehow brain troubles seem to be almost epidemic in our mission. Is it so elsewhere? Is it climate, or overwork, or both combined that causes this? It is easy to see, & say that we must be very careful, but in some emergencies it is not easy to carry out our own advice.

I hear incidentally that Mr. Fairbank met with a serious accident in January, but have no particulars - Have you heard what was the nature of the injury received? I trust it was nothing to hinder his future labors.

most paternally yours
L. N. Bissell

Amherst, March 2, '77.

Rec'd March 3.

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Amherst. 6th March 1822

Rev. Dr. Clark. Sec.

My dear Brother,

Your kind letter of the 3d was rec'd on Monday. Mrs. B. I am glad to say is already gaining, & with continued rest & care of herself, I trust may soon be fully restored. I note your suggestion about giving her an occasional ride out, but at present the skies are more propitious than the roads. The jar of riding in a carriage affects her head unpleasantly. After some days the roads may become smoother, if so I will try it again.

With regard to the position of Bro. E. S. Hume in Bombay, I suppose he has the same opportunity for labor there which any other missionary of our mission would have. There is a difference in men in the ease with which they get hold of work when placed in a difficult position. There is no lack of "scope" for missionary labor in Bombay, but the very immensity of the work makes it hard to take hold of. It would be much easier for one who is just starting in the use of the Marathi to commence work in a small village. But street preaching, Eng. lectures to the educated classes, writing for the Dnyanodaya, personal effort with individuals, — these methods of labor are open to him, & I have no doubt he will make use of them. I suppose Mrs. Hume means that he has no distinctive labor of such kind as the charge of a school, the Tract Soc. or a press, which is a help to one in furnishing regular work ready to hand. & this in some sense is true. But still there is work enough to be done, & I think Br. Hume will do some of it.

I do not think the mission had special regard to the fitness of the men for their positions in sending him to Bombay, & retaining R. A. Hume in Ahmednuggur. The idea seemed to be that R. A. Hume having had two years study of the language could better take charge of the work at Ahmednuggur, which needed much attention, & that his brother could have time for study in Bombay, & at the same time attend to what was necessary of our station work in the city. We need a representative man there at least. (& Br. Park is away this year.)

Br. E. S. Hume seems to have a special gift for teaching, & I think would make the best teacher of a Theol. Class of any one in the mission, when he has a good knowledge of the language. I see the mission has requested R. A. Hume to prepare himself, & take charge of a Theol. Class the present year. This seems to me hardly advisable, & I doubt whether he will be able to carry it out. He has not yet been three years in the country, & though he has made exceptionally good progress in the use of the language, he would find it difficult to carry on the instruction of such a class. With the other work he now has charge of, in itself quite enough for a young missionary, it would be hardly possible to make the preparation needed, & carry the class along as he should. I say this with my own experience of teaching such a class after I had been using the language 18 years. The instruction of such a class I think should be made the special work of some one, & he should be released for the most part from other duties.

Br. R. A. Hume seems admirably qualified for the work he now has charge of at Ahmedn. & in the rural districts. He has great facility in getting into the work, & pushing it along. - a most valuable talent. Though I think his brother might make the best instructor of a class in Theology.

I hope if this be the best thing for the two men, the Lord will guide the mission in the location & appointment of their work. As for my own part in the work in future, I am not at all concerned about what it shall be. Any department of the labor seems to me sufficiently important & attractive to be worthy of the best efforts of the remaining days of my life.

Most paternally yours

L. Bissell

Amherst, March 6, 1871.
Rec'd March 8.

Rev. L. Bissell 179
Elliot Apr. 20, 1877.
Rec'd Apr. 21.

Elliot. Me. 20th Apr. 77

ev. Dr. Alden

Dear Brother

Your letter
l last week, repeating Dr. Warren's
irections, was duly rec'd, & I
hought I would leave it to be
nswered when we should
ave started on our tour —
l joined Dr. W. at Gorham
n the 14th, & the same after-
oon we went to Windham,
here I spoke twice on the
abbath, & then returned to
orham (12 miles) & spoke again
n the evening — But since
hen we have had but one
neeting daily — The weather
as pleasant till yesterday,
hen we rode 8 miles in a

driving storm — Reached this
place towards evening.
but it was so rainy that we
thought it inexpedient to
attempt to hold a meeting
in such a scattered commun
The rain is a great blessing
perhaps far greater than a
meeting would have been.

We have had small audie
but interested apparently, & gl
to have us come. Perhaps
Warren may have told you
that he has arranged to spe
the Sabbath in Portsmou
We spent the night of the we
in S. Berwick, at a Mr. Yeveri
Mrs. Y. is the sister of Mrs.
C. Knight, & the latter lad
was there on a visit — so we
had a pleasant interview
her.

Dr. Warren is full of Ecio

iscences of former tours. & running
er with instructive & humorous
cidents & suggestions. that ~~make~~
onderfully relieve the tedium of
ing journey. & make him every-
where a welcome guest — & I can
ge myself in by his side.

Thanks for your suggestions
in regard to the character of
my addresses. I am glad
any such hints as a help
making my talks more im-
pressive. & effective for good. We
not yet been favored in
ching places blessed with
revival influences. I wish we
ight find many such.
There is a daughter of Dr.
till. (with whom we are
stopping.) who of her own
ord spoke to me of having
seriously thought of offering

herself for the missionary wo
What little we have seen of he
is in her favor as an earnest
Christian worker – I think I s
mention her name to Mrs.
Knight.

I do not yet know
how soon Mr. Pierson will be
able to join Dr. Warren & relie
me.

Dr. Warren says as I am w
writing to you, he will wait a f
days before writing –

Most fraternally yours
L. Biss

Amherst. Mass.
25th June 1877

Rev. Dr. Clark. Sec.

My dear Brother.

The enclosed letter & paper from Rev. R. A. Hume of the Marathi Mission will explain themselves. I write on the supposition that you will read them before reading this letter, & so will understand what I am writing about.

I quite agree with Bro. Hume in what he says about the importance of educating some of our best native Christians, & fitting them to become Pastors of the Churches & Evangelists among the heathen. And this part of our work should receive more of our attention than we have given it in the past. But in regard to the endowment, I cannot take the same view which Bro. Hume presents in his paper, & which is endorsed in the resolution of the mission. It seems to me that an effort to raise the proposed funds now, would be ill-timed, & incur the risk of being only partially successful. I believe in the faith which removes mountains, & if the existence of the seminary, or its usefulness in any great degree, depended upon these funds being secured at once, I would beg for them on my knees, if not in the pulpit & from house to house. But if the Prudential Committee will support the instructors in the Seminary, as they have done heretofore, I do not see how its efficiency or usefulness will be hindered by the lack of an endowment. It certainly seems inopportune to press such an object upon the churches now, in the face of "hard times", & in addition to so many other similar schemes that are clamoring for attention & support. It is hard to sustain the regular charities of the churches with efficiency; & other projects may surely wait for better times, if no important interests will suffer by the delay. Most of those who might be disposed to give for such an object, would I think, prefer to give without sustaining a regular siege from an agent — least of all would they approve of a missionary who was prepared to return to his work, remaining at home another year to secure the proposed endowment. This is the way this subject impresses me as I now look at it. But I shall be glad to know what you think of it, & what the Prudential Committee advise in regard to the plan. I fear my brethren in India, when they read my letters, will think it is my own lack of zeal & enthusiasm in the cause which has led me to take this position. If so I shall be very glad to be set right by those better able to judge than myself.

In a visit from Dr. Hazen last week, we talked over this matter freely, & found we were of the same mind in regard to the expediency of an organized effort at present, to raise an endowment.

Most fraternally yours
L. Bissell

Amherst, June 25, 1877.

Rec'd June 26.

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Amherst 19th July 77

Rev. Dr. Clark. Sec.

Dear Bro.

Your brief, but pithy, letter of yesterday is in hand. Thanks for the allowances voted. We shall not need the full "allowance for refit", but may find it necessary to draw some part of it.

We have concluded after much thought on the subject, that if no special providence prevents, we will try to leave on our return to India next October — as soon after the meeting of the Board as we can conveniently make arrangements & get away. But it may be near the end of the month before we are on our way. The earlier in the season we can leave, the better weather we may expect in crossing the Atlantic & until we reach Egypt on the way to Bombay.

Mrs. Walker has kindly consented to take charge of Emily & Julia & the youngest two boys — 12 & 9 years old — we think it better to keep with us a few years longer. I hope this plan will be approved by the Prudential Committee. The elder of the two has some peculiarities which we think render it specially desirable that he should be under the care of his parents some time longer.

I think our health is such that we may safely think of going back this fall, though many friends suggest that it would be better to spend another winter in America. It will be a better time to arrive in India than it would be if we waited till next spring. Our children are all with us now except Samuel, our oldest son, who has been teaching in Kansas the past year. We hope he will be here soon.

We have no engagements for the next two months except a visit of myself to Ohio the latter part of August. (The expense of this my brother offers to pay.) The rest of the brief period before our departure we shall need mostly for preparations for ourselves, & the children we leave in this country. I presume you will not wish us to undertake any other work.

Any suggestions as to preparations, or our work after we reach the field, we shall be glad to receive.

Most fraternally yours
L. Bissell

Amherst, July 16 – 71.

Rec'd July 20.

Amherst 23d July 1877

My dear Dr. Clark.

I have yours of Saturday inquiring about route to India. I had ~~told~~ promised Mrs. Bissell that I would ask permission to go across the continent this time, & save her from a part of the sea voyage at a stormy time of the year. She has made the voyage between America & Bombay four times, & each time all the way by sea. If we could be allowed to go from England to some port of Italy, & embark there for Bombay, it would save her a great amount of suffering, & I should hope she might reach Bombay less reduced by sea-sickness than would otherwise be the case. The voyage from London or Liverpool by steamer through the Straits of Gibraltar in November, would probably be of the roughest character, & you will not wonder that I should wish to save one who suffers as Mrs. B. does on the sea, from such a period of wretchedness.—

I should be willing to have the arrangements made for a through passage to Bombay, including transit across the continent, but cannot yet fix the day on which we shall be ready to sail—

We shall not need to make large purchases in the way of outfit (*re*fit) as we made most of them on our way home—

Neither Mrs. Bissell or myself have any further engagements in addressing people on the subject of missions—

I am glad you have seen Mr. Stanton— he was very kind to us when we were in London.

Fraternally yours

L. Bissell

Rec'd July 24.

Answered, July [illegible]

Amherst. 7th Aug. 77

My dear Dr. Clark.

I received yours of the 4th this morning, kindly suggesting questions of great interest to us, which it is not easy to answer with a simple yea or nay. Some things however are very definitely settled in our minds, & one of them is that we consider it very desirable to take back our two boys with us, whether we return this fall or wait till spring. The reasons for this are more easily seen by us than stated. But the peculiar disposition of the boys, the difficulty of finding suitable homes for them, & the fear that they are not yet so fully under the influence of Christian principle as we long to see them, are reasons that influence us. I think also that after this visit home, & enjoying the good health they do, we may hope to keep them with us four years longer in India. Though there is a difference of nearly three years in their ages, they are together in their studies – the younger one learning so much more readily that he is quite up with his older brother in them all. This will make their instruction in India a simpler matter.

In regard to our remaining in America another winter. I have thought it was hardly necessary, as we are both now enjoying good health, & have been for several months. The season also has been cool & pleasant, & not oppressive like last year. It may be that another winter would set us up more completely, so that we should endure longer after our return. But there is this drawback, that by waiting we do not reach India at so favorable a season of the year. December is a better month in which ~~to~~ arrive in Bombay than May. But if we stop in Khandala a few weeks on our way to the Deccan, it will not be unfavorable.

I acknowledge that a visit to Jerusalem & Hebron on our way back has been at times a pleasant dream which I have indulged. But since the war broke out, & hard times grew harder, I had laid it aside as impracticable. I have no doubt that we could make good use of such an experience in our work in India — besides the inspiration which I hope we might receive from the visit. If we should be returning at a favorable time for such a visit, I should esteem it a great favor indeed to be allowed to go there, but leave it with the Prudential Committee to decide whether, on the whole, it is desirable. I thank you very much for the suggestion.

I am not troubled about finding work to do after our return, though as you say, I do not quite see what it is to be, or what position will be assigned us in the present status of the mission. I think Bro. Hume & the mission planned for the work of the Theol. Class to be carried on without me, on the supposition that we might not return this year. It was proposed that the class shd be assembled early in '78, & it was not expected that we should be back so soon, especially if I undertook the work of raising the endowment fund for the Seminary. If Bro. Hume undertakes the full charge of the class, even with the help he asks from Pastor Modak & Mârutirâv, it will be impossible for him to work the districts of which he now has charge. So that in any case there will be need of another missionary for the work in & around Ahmednuggur. I like the work in the villages, & think it would be better for my health than to be confined most of the time by the instruction of a Theol. Class. But I have no aversion to the latter work which would make me dislike to give a part of my time to it. I should be quite ready to divide my efforts in any way which will make it best all around. But if a fourth missionary is to be stationed at Ahmednuggur, it will necessitate the renting of another house. Dr. Ballantine makes his head-quarters at Ahmednuggur, & resides there a good part of the year, so that the three houses hitherto occupied are full. If a fourth missionary is to be stationed in the Ahmednuggur field, it will be a question whether his bungalow should be at Ahmedr or at some important point in one of the districts. But that question need not be decided now.

Recent letters from Bro. R. A. Hume show that he, has been, & perhaps other members of the mission have been writing to friends in this country on the supposition that an effort will be made to raise the proposed endowment of the Seminary. If some of these friends are disposed to make a donation for this object, will it be allowed to say to them, that although it is not thought best to present the object in a public manner to the churches, yet it has the full sympathy of the Prudential Committee, & Mr. Ward will be glad to receive donations for this purpose, & will invest them specifically for the support of the Seminary. If so much may be said, perhaps some personal friends may be willing to contribute. And the efforts made by members of the mission will not appear to be rendered fruitless for want of our hearty approval.

Mrs. Bissell has thought of writing

you on some of these subjects, especially in regard to our children, & will I think do so soon. I hope we shall hear from you again soon in regard to the expediency of remaining in America during the coming winter — as this question must be decided without delay.

Fraternally yours
L. Bissell

Amherst, Aug. 7. 18[illegible]
Rec'd Aug. 9.

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Amherst 17th Aug. 1877

My dear Dr. Clark,

Your letter of the 15th inst. is received, & we are glad to have the question of our return to India this coming Autumn definitely settled. We have tried to look at the matter in all its aspects, & with you reach this conclusion, that on the whole this is best for us.

We have great confidence in Mrs. Walker, & her loving, judicious care of those left with her. We think our girls will find a pleasant home as well as faithful guardian in her house. I have no doubt she would have consented to care for our boys also, if it had seemed best to leave them. But we know that every child left with her is an additional care, & it is possible to put too heavy a burden upon such a willing heart. And if we have not mistaken our duty, the Lord would not have us put off the care of these two boys upon any other person at present. We may be glad to send them to her in a few years, if she continues her labor of love as now.

I think you are right in leaving the question of location to be decided in India. The missionaries understand that this matter properly belongs to them. With the wants of the different fields & all the facts of the case before them, they are in a position ~~but~~ to determine where each one should be stationed. So far as consists with the best interests of the work, due regard is had to the personal preferences of each one. I have no fear that it will be otherwise in our case. Any suggestions, however, which you may make are gladly received, & are always carefully considered in our mission meetings.

But in regard to the house occupied by Dr. Ballantine, I do not feel at all certain that it should be vacated in our favor. Seniority would have nothing to do with it, as each member of the mission has charge of the work, & occupies the house, assigned to him by the mission. It may appear as important for Dr. B.'s medical work that he should live in the city, as that we should be there. (This house, by the way, is not the one which we vacated when we left Ahmed. — tht is now occupied by Bro. R. A. Hume – the one in which Dr. B. lives is called the "Brick House", to distinguish it from the other which is called the "Mission House". The one in which Bro. Fairbank lives is rented, & is termed "the Castle". I think the question of a fourth house must be remitted to the mission, with that of our work. location. &c. It is not unlikely that there may be changes at some of the stations before long. which will involve some readjustment of our forces at Ahmednuggur.

We are all together as a family. & are enjoying a somewhat noisy visit. Our oldest son. who has been teaching in Kansas the past year, is now here, & expects to commence his Theol. studies next month.

I am expecting to start for Ohio on the 27th. to be absent two or three weeks.

Most fraternally yours
L. Bissell

Amherst, Aug. 17. 1871.
Rec'd Aug. 20.

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Amherst, Mass.
17th Sept. 1877

My dear Dr. Clark,

I returned from my western trip on Saturday, (15th inst.) thankful that I have once more been permitted to look in the face of so many dear friends. I spent both Sabbaths with my brother in Mt. Clemens, & "talked his people up" on the subject of missions pretty thoroughly. Though it is a Pres. church, I hope it will do good somewhere. I also met the Huron Presbytery, (of which I am a member,) & gave them some account of our work in the Mahratta Mission.

We are now thinking, that if possible, we will break up housekeeping at the end of this month, & not return here — sending the greater part of our baggage direct to New York, whence we shall sail. We shall be very busy of course till we leave the country. Our children are already scattering, & some of them we shall not see again before leaving. Our eldest two boys are in Yale Theol. Seminary, & I hope fitting themselves to do good somewhere.

I think we can be ready to sail by the 20th of Oct., & it would be desirable to go as soon as that if possible, so as to cross the Atlantic before the severe Nov. storms come.

Our last accounts by letter from the missionaries, dated the fore part of Aug., show that the rains were still scanty, & the suffering terrible. But from more recent telegrams I think rains have fallen since that time, & the distress is somewhat relieved.

Mr. Moody spent last Sabbath here, & preached with his usual power to large congregations.

I see Mrs. Hazen has been writing very strongly in regard to their return. Is there any more hope of his restored health? We should be very glad indeed if they could accompany us, provided there was a prospect that he might labor for some years in tolerable health. She thinks she should enjoy better health there than here, which is quite possible.

I hope to attend the meeting of the Board, & Mrs. Bissell will also attend if other duties permit.

Most fraternally yours
L. A. Bissell

Rec'd Sep. 19.

a. by LSW

Sept. 22d, 77,

N. B. has written to me.

LSW,

Sept. 26th,

23 Torrington Sqr. London
13th Nov. 1877.

My Dear Dr. Clark.

Amid the hurry of preparations to renew our journey, I must not fail briefly to report progress up to the present time. The Devonia proved one of the best of the Anchor Line, & brought us safely to Glasgow on the 31st of Oct. – The passage was a rough one, but Mrs. Bissell suffered less than she has on former voyages from the rough sea. The officers of the Steamer rescued the crew of one sinking vessel on the way, & the schooner from which they were taken was abandoned in mid ocean. The gale of the previous night, which dismasted, & wrecked the smaller craft, under the good providence of God left our Steamer unharmed. The rescue was a most exciting incident, & will not soon be forgotten by those who witnessed it. We had daily evening prayers in the saloon by the permission of the Captain (Munro,) & services on Sab. morning & at one funeral, which at his request I conducted.

From Glasgow we went to Edinburgh

& staid three days with good Dr. Graham, a retired Surgeon of the Indian service, & a warm friend of our mission in its early years. He told me that he had just remitted £50. to Mr. Fairbank to be used by our mission in Famine relief as seemed needful — He has been writing also in the Ed. papers, calling attention to the labors of our missionaries in the Marathi country, & he expressed the confident hope that more would be collected to aid us — At a meeting in his house on Monday evening, we met Dr. Murray Mitchel & lady & other friends, & had an opportunity to say something to increase the interest already felt in our work — There were three young men from Sweden present, who are sent out by a Society in their own land, & are proceeding to Central India to labor among the Gonds in that part of the country.

We came on to London last week & are to remain here till the 16th when we shall (D.V.) start for Naples, via Paris, Turin & Rome, the most direct route. The earliest steamer for Bombay which we can get is the "Asiria" of the Rubattino Line, advertised to sail on the 27th inst. — This with a favorable passage would bring us to Bombay about the middle of December. This is a week later than we had hoped to be there, but if we can accomplish it we will be content.

Rev. Mr. Scott & family from Van, Turkey, were stopping at the same lodgings with us last week, & sailed from here in a steamer of the National Line last Saturday —

We are encouraged by continued good accounts of favorable rains in the Marathi country —

In Christian love
Yours fraternally
L. Bissell

London, Nov. 13, 1877.

Rec'd Nov. 27.

Byculla, Bombay
31st Dec. 1877

My dear Dr. Clark.

I must use one of the hours of this last day of the year to tell you of our safe arrival here, & of the goodness & mercy which followed us by the way. We landed on the 22d instant, which possibly one of the brethren here may have mentioned a week ago.

I wrote you from London that we had secured passage on the Assiria, of the Rubatino Line, to sail from Naples on the 27th Nov. - We left London Nov. 16th, & spent the sabbath (18th) in Paris. We attended church at the American Chapel, & as Dr. Hitchcock held his monthly missionary meeting in the afternoon, at his request I occupied a few minutes in speaking of the work ~~of~~ in India, & the meeting of our Board at Providence - It was quite like a monthly concert in America, & the church seems to be doing much missionary work in Paris &

& vicinity. We left Paris Monday morning & went to Macon where we spent the night. Thence the next day to Turin via Modane & Mont Cenis tunnel. Thence on Wednesday to Genoa, where I put my luggage (two trunks) on the Assiria. Wedˢ night we went on to Rome, (via Pisa) leaving Milan & its beautiful cathedral, & all the other beauties of northern Italy unvisited — We preferred to have three or four days in Rome rather than divide the time into smaller fragments, & try to see more cities. We staid in Rome from Thursday noon till Monday morning, & as Rev. Mr. Northrop, (our fellow-passenger on the Devonia, & also through to Rome,) had a letter to the Wesleyan minister at Rome, Rev. Dr. Vernon, we had his help in seeing the wonders of the city. Indeed he gave up Friday & Saturday to our party, taking us through the Vatican halls & library, the Capitolium, St. Peter's & St. Paul's cathedrals, the Pantheon & other noted places. With his knowledge of the places & explanations, & easy means of access, we saw more of Rome in three days than we could without him in a week.

On Monday (26th) we went on to Naples. On account of a severe storm encountered. between Genoa & Naples, the Assiria was one day behind time, & we embarked on the 28th. - Soon after leaving Genoa on the previous Saturday, the steamer put back on account of the violence of the storm, & after leaving again the next day, the Capt. put in at Spurzia(?) for shelter, & thus was one day late at Naples. All this discomfort & danger we happily escaped by taking the steamer at Naples instead of Genoa - We had nothing like a storm between Naples & Bombay. And though the arrangements for the comfort of passengers on the Assiria are not like those on the Atlantic steamers, or on the P. & O. steamers to Bombay, I think they are quite equal to those on the Anchor line steamers between England & Bombay. The table supplies were good & abundant. We were taken for three tickets, though both boys were over ten years of age. & a reduction of ten per cent was made on the three tickets - taking us for £45. each ticket. Miss Hook & party, who went on the

India, (Anchor Line) from Liverpool to Bombay, had a most uncomfortable passage, & in one lurch of the steamer she was thrown from her chair & broke her arm. She is stopping with the Parks here till she can go on to Allahabad & Calcutta.

We have very much to be grateful for in reviewing our journey.. Mrs. Bissell never made the voyages between India & America with so little sickness as this time. She, as well as ~~all~~ the rest of us, is in good health. We are expecting to go on to Ahmednuggur tomorrow, & have good hope of entering upon our work with health & vigor.

I have been much interested in the work of the brethren & Miss Norris here. They are getting hold of the work in a tangible & effective way, & I am sure will do much good. The Sab. school is a great success. & the evangelistic services also seem to warrant the hope of good fruit. I have not time for more today. Praise the Lord with us for His mercy in bringing us safely here, & pray that we may serve him more faithfully than ever before. With Chris^n greeting to Dr. Alden, yrs fraternally,

L. Bissell

Bombay – Dec. 31.77

Ahmednuggur, 16th Feb. 1878

Rev. Dr. Clark. Sec.

My dear Brother.

I was intending to send you a line by this weeks mail, & am most happy to be able to acknowledge yours of Dec. 26th just received. It found us out in tents, on a tour of 15 days to the south of Ahmednuggur. We only reached home yesterday. There is great need of this work in the rural districts just now, & it promises important fruit. The chastening has not been in vain. The hearts of many have been humbled & softened. They admit freely that God sent the famine, & that it was a judgment upon them for their idolatry & other sins. Many who have practically given up idolatry for years, are now apparently disgusted with it, & are determined to break loose from the system. We spent the last Sabbath of January at Kolgav, & on that day Pastor Gangárám baptized six adults & seven children. The adults were new accessions, not connected with our Christian families. Chimaji, the Bible Reader in that place, tells me there are more ready to take the final step, & profess Christ.

I hope to go out again next week, & meet some of these inquirers, & confirm them in their good purpose. Chimaji has been preaching in these southern districts for twenty years, & he said to me a few days ago, "now the harvest has come, of the seed we have so long been sowing." I trust it will prove so. This man during the famine, was offered much higher pay than he was receiving from the mission, by one of the Govt. Engineers, who wished him to take a contract on the R. R. then being built. Chimaji held up his Testament & replied, "I have taken one contract, & that is to preach this gospel as long as I live; & I can take no other." It is a great pleasure to see how his people (Hindus) welcome him wherever he goes, & what confidence they seem to have in him. I hope he may be spared many years, to fulfill his "contract", & gather the harvest for which he is looking.

"I feel it an unspeakable privilege to be back here again, & to be permitted, in renewed health, to resume our labors. The ignorance, stupidity, & indifference of the people are indeed often disheartening; but examples of what the gospel can do for them, as seen in the faithful life

& labors of our best Christians, strengthen & encourage us.

"Brother Fairbank will have written you of his & our great sorrow in the sudden death of his wife. To us, coming so soon after our arrival here, it seems to say "whatsoever thy hand findeth to do, do it with thy might." We thank the good Lord who permitted us to reach this place in time to see her once more before her departure, & mingle our tears with the other afflicted ones. Our sympathies are all enlisted in behalf of our brother & his stricken household. Happily she had brothers & sisters in the ~~vicinity~~ country, who will assist in the care ~~for~~ of the little ones with fraternal & maternal tenderness.

But after all, her death, following such a life ~~as hers~~, is a triumph & not a defeat. If we look at the immediate results of her removal, to her family & the mission, we are conscious of great loss; But if we look at the life & death together, we are conscious of possessing a rich treasure, of which nothing can deprive us. Every such life lives on in its influence after the Master's call has come. Her earnest, continuous labors have left their impress upon this district, & it cannot be effaced. Her character is embalmed in the memories of our native Christians, & long will they continue to tell to each other the stories of her affectionate sympathy & help, & her devoted efforts for their good."

I have no fault to find with the arrangements made at the mission meeting in Oct. with regard to our location & work. If they are different in any respects from what we could have wished, they still leave us plenty to do, & the work is such as we love to do for the Master. The Class of Theol'y Students is a fine one - the best in some respects that we have ever had. It will be a pleasure to instruct them.

The matter of books for the Seminary was left in this way - You gave me a catalogue of Theol. & Miscellaneous works in which you had marked a number of the most valuable for some friend, & asked me to make a selection for the Seminary. I copied off a list which I handed to you with the printed catalogue on the morning of Oct. 16th, when you came to the Boston & Albany depot, & we had our last interview of a few moments in the cars. Possibly the list of books may yet be found with the printed catalogue, if not I fear we must begin the effort 'de novo'.

We are very thankful to get so good news from our children in America. All I trust are securing the kind sympathy of friends, & I hope are fitting themselves for lives of usefulness. We felt hesitation in leaving our two girls with Mrs. Walker when we were able to do so little for their support. It seemed like casting the burden of supporting them upon her - I hope you will see that she is not "pressed out of measure, above strength", in carrying this burden. We would rather rob ourselves & send something than have her fail to receive. If friends do not supply her, the burden should fall upon us rather than her -

With our united Chn love

very fraternally yours

L. Bissell

Ahmednuggur, Feb. 16. 1878.

Rec'd Ans March 25.

Wm

1207

Ahamadnagar
6th April 1878

Rev. Dr. Clark. Sec.

My dear Brother.

Mrs. Bissell has today been writing to Miss Ward, the Principal of Mt. Holyoke Semy., in regard to our Emily & Julia entering there next September. If they have good health, they will be prepared I think in their studies. We are thinking what we could do to meet their expenses, which will be $175. per year for each, besides clothing & traveling expenses. Miss Ward said she had special funds from which she could help $50. each. But Emily will be 18 years old next August, & so according to the rules of the Board will not be entitled to the allowance of $100. – It is impossible for me to send this sum from our allowances in this country. It would leave no margin for charity to these poor starving people – & at such a time we must help more than usual. Would the Prudential Committee make an exception in the case of Emily, if friends did not voluntarily send Mrs. Walker what is needed? Several friends have expressed an interest in these dear girls, but nothing is pledged, & we do not know how productive these expressions of interest may prove. I have no funds in any shape at home, or I would gladly apply them in this way— I sent Mrs. Walker $50. last month from a little balance left here when I went home— a balance growing smaller by degrees & beautifully less. We love to do for our children, & if we had the means of supporting them it would be much easier to do it than to write you in this way. But truth has its claims upon us, & so I have written.

"A young man of the Carpenter caste has recently come out, & united with the church here, & has shown himself remarkably firm in the trials which he met. The first time I met him he came to purchase a Marathi Bible, & paid the full price without any higgling,—an incident worthy of record here. He said he had been accustomed to buy & read Christian books ever since he learned to read in the Government Marathi school.

In this way he had learned the principal truths of the Bible, & believed them. He seemed so simple-hearted, intelligent, & free from sinister motives, that the church received him ~~with~~ upon a very short trial. He was the only son of his parents, & when they learned that he had been baptized, they were inconsolable. His father is a man of considerable property, & the mother asked her son "what was wanting in our house that you have left us?" "God was wanting, & religion was wanting", he replied. After giving vent to her grief, she went away beating her breast, & crying out that they were disgraced. The next day both father & mother came repeatedly, & urged the young man to go to their house. We were afraid to have him put himself in their power, but overcome by their tears & entreaties he at last said, "Let me go. You need not fear that I shall give up my faith." He went, & came back the next morning saying that he had not been maltreated; But after that he was missing for nearly a week. A friendly neighbor whispered that he had been sent to Barsi, a hundred miles away. We afterwards learned that his parents took him there, & were consulting with friends about the expense of restoring him to caste again. The opinion was expressed, that inasmuch as he had only had water sprinkled on him, but had not yet drunk from the cup, the restoration would not be difficult. But the lad watched his opportunity, found his way to the R. R. station, some 20 miles distant, & the next day came to us again. His parents followed him ~~home~~, but have now given up seeking to get him back. The mother once invited him home & even gave him a dinner; though she was careful that he should not eat with the others, nor even out of their dishes, "lest they should be defiled". The father will not give him any of his clothes but those he had on when he left, nor any of his tools, that he may earn a living. But he is getting a few tools, & has commenced work. He shows a cheerful spirit, & is disposed to be industrious. We trust he will endure, & that many others may follow his example".

The heat of the season is severe, but thus far we have been kept safely. In Chn. love, yrs paternally

L. Bissell

Rec'd Aug 9.

190

Ahmednagar
2d Nov. 1878.

My dear Dr. Clark.

Your letter to myself of the 20th of Oct. respecting the report of the Prudential Committee on the difficulty at Satara, came to hand two days ago. I have time to send but a line today, to say that Br. Harding & myself were appointed a Committee of the mission to reply to the Report, & your letter which came with it. We hoped to be able to send it by today's mail, but could not do it. & so it must wait a week. I will not try to anticipate the report in this brief letter further than to say,

1. We accept the situation assigned us by the Prudential Committee, that Br. Winsor be allowed to remain longer in India.
2. We do not send a Committee of the mission to Satara to attempt to bring the two brethren together, & have them both remain there.
3. Br. Winsor is transferred either to Seroor, or Sholapoor - if he prefers the latter place, Br. Gates to be sent to take his place at Satara.
4. Br. Bruce to remain at Satara.

The Prudential Committee indeed advised that if one of the Satara brethren was removed the other should be. We cannot regard the two brethren at Satara as equally at fault, & both deserving of like treatment from the mission — The mission has found nothing worthy of censure in the conduct of Br. Bruce. Though peculiar in his ways of working, he is very careful of the rights of others, & does not seem to have assumed the charge of anything which the mission had not assigned him. He has been sorely tried by the report of the Prudential Committee & your letters, from the fact that you speak of the matter as a personal quarrel in which it is presumable that both are greatly to blame. You will see from our report that the mission do not so regard it.

It is painful for us to speak of Br. Winsor as we are compelled to do, but there is no alternative if we are faithful to the truth, & the Master.

As to what you say of Mrs. Bissell & myself going to Satara in case both of the brethren were to be removed, it would not be an unacceptable plan to us, at all – The Satara field is second to none in importance, & the Station is a beautiful one – "the pet Station" of the mission as it has been called. But I agree with the other members of the mission, that Br. Bruce should not be removed, & therefore I have not thought it advisable to show ~~this~~ your letter to me, to the other members of the mission, or suggest to them the idea contained in it –

But it is late Saturday night, & I must take the rest that I need to be ready for tomorrow's duties – I hope to write you again next week, besides forwarding the report of which I have spoken.

With our united Christian love

Affectionately yours

L. Bissell

Ahmednuggur, Nov. 2, 187

Rec'd Dec. 4.

XXIV

Ahmednagar, Nov. 8, 1878.
Rec'd Dec. 4.

Ahmednagar 8th Nov. 1878

Rev. Dr. Clark. For. Sec.

My dear Brother.

I send you today the letter which, as a Committee of the mission, Bro. Harding & myself have prepared in reply to the Report of the Prudential Committee & your letter accompanying it. This has been approved by the mission, but for the letter I am now writing I alone am responsible.

A considerable part of our reply is taken up with a review of the statements of the Committee, & giving more fully the reasons for our action last July. After reading the Report of the Prudential Committee, one thing I think was clear to us, namely, that at the time of our July meeting we were hardly aware how much we were influenced by facts which were known to us before the Satara difficulty. Had we been so, we should have seen the necessity of stating more at length many things contained in the enclosed letter. In presenting the case again still more strongly than at first, it may seem to you that we are simply following up the prosecution begun in Bombay. But the sad truth I fear is that our confidence in Br. Winsor as a man fitted to be useful in the missionary work is gone. The inquiry was raised at our July meeting, shall we not send him to some other station? One station after another was named But no brother desired to be associated with him, & all seemed to feel that our real missionary force would not be weakened by his withdrawal from the field. After receiving the report of the Prudential committee, we considered the subject of his location. But as one brother remarked, the question was not so much where is he most needed, as where will he be least likely to get into trouble with others, & do the least harm - It was even so - His influence over our native Christians is not good. They do not like to be employed under his care. And the best of them speak to us of his conduct as unbecoming a missionary, & we are not able to defend him. What can we do? I do not think Br. Winsor is morally a bad man, or means to do wrong. But some mental disorder - not to put it more strongly - seems to afflict him, a wrong way of looking at things, a tendency to suspect evil where none is meant, & to take his suspicions for proof, a hasty way of arriving at a conclusion, & an obstinate way of adhering to it - these traits make it next to impossible to explain matters to his satisfaction when a difficulty has occurred - But I will add no more - I am tired of thinking of this, & trying to set it in its true light.

You speak of Mrs. Winsor - we feel the deepest sympathy for her. It is a terrible trial to her & her friends at home - It will be hard - perhaps impossible, to convince them that Br. Winsor has not been wronged. We would make any sacrifice to save them from this trial - anything except to let the interests of Christ's work suffer - You would not ask us to surrender them. I hope we have not done it.

In my letter last week I spoke of the trial to Br. Bruce in view of the Report of the Prudential Committee. His course has been approved by the mission as prudent & right throughout. But though no unchristian act of his has been pointed out to him either by the mission or the Prudential Committee, in their Report he is exhorted to cease from strife & live in peace as if he were equally at fault with Br. Winsor. Should not the unanimous voice of the mission, exonerating Br. Bruce, avail to protect him from such implied censure? He feels that his missionary reputation has been imperiled by his association with Br. Winsor. I hope that after reading the enclosed letter, you will see your way clear to write Br. Bruce assuring him that you do not hold him responsible for the Satara troubles, & that you still have confidence in his prudence & Christian courtesy as a missionary associate.

You speak of a visit to Satara by Mrs. Bissell & myself for counsel & prayer with the brethren there, as a hopeful means of restoring pleasant relations. We should have been willing to make such a visit had it seemed advisable to the mission. But the missionaries were scattered at their different stations, & there would be no way of appointing persons to such a work but the prescribed method of "circulars". It would take two weeks for a circular to go around & get the approval of the brethren for such a proposal. Of course no one could appoint himself to such a mission, at an expense of Rs100. to 150. & uninvited by the parties to whom he went. So there is often an inevitable drift of events, & we can only wait, & pray that the Lord may direct the final issue.

I would be glad to write you at some length respecting ~~parts of~~ our work here. Some things encourage our hearts. I have been greatly interested in the work at Khandále, a small village eight miles south of here. We stopped there two days in tents, on a tour last February, & have often been there in past years. Some of the men seemed almost ready for baptism at that time, but for some reason they held back till May.

trial School at Satara" is mentioned as it is on page 11th of the "General Survey" – simply because of its lack of truth. If it be remembered that only four years have passed since the School was started, & that the boys taken into it were quite young, it will be seen how impossible it is that it should already "have helped many natives to secure a livelihood, & a respectable position in society."

The fact mentioned in the first paragraph of this P. S. probably explains the reason of Br. Winsor's return from Poona when on his way to the Mission meeting. If he rec'd encouragement that he would obtain Gov't service, he would not wish to come on to meet with us.

yrs. L. B.

Ahmednuggur
Rec'd Dec 21. '67

Dear Bro. Winsor

Your letter of the 6th inst. was duly rec^d, & the mission held its special meeting, commencing on Friday & closing today. You will see the minutes in due order of circulation, so I will only communicate now the reply of the mission to your inquiry about Sawalaram & the tour. This is as follows.—

"Bro. Winsor having sent a letter to the mission asking, whether there is any objection on the part of the mission to (his) my taking Sawalaram on a missionary tour with me now at this season"— Sawalaram being a Bible Reader in the charge of &

instructed to reply to the letter, informing Bro. Winsor that as we hope very soon to hear from the Prudential Committee we think it better not to change our action taken at the meeting last October."

I think on reflection you will see the reasonableness of this. For example, if without speaking a word to Bro. Fairbank on the subject, I should ask the mission to allow me to take one of Bro. F's men, & go out on a tour in the district placed under his care, he would rightly object to it. & if the mission still permitted me to go, it would naturally lead to unpleasantness between Bro. F. & myself. mission transferred you at your own request t another station — as you will remember both Bruce & yourself said at the July meeting that the other party remained at Satara you wished be removed — If they now permit you to take t Bible Reader of Mr. Bruce, & make a tour in th Satara district, it is as if they annulled their o previous action. They see no effort on your par to restore good feeling, & do not think it wise t both you & Br. Bruce should remain at Sata

I passed over your request for the estimates

Dr. Fairbank who was secretary last year. He said copy of the minutes & estimates as prepared i July was set in circulation with the names o the missionaries on it. But it lodged somewhere never made the full round. I never saw it, nor any copy but the one in the ~~record~~ secretary book. & now I have not time to copy them. They occupy ten p of the record book, & you will see that with all my other writing at this season I cannot eas spare time for such an amount of copying. Bruce tells me he has a copy of the estimates the Satara district, & I have no doubt he would lend them to you if you desire to see them. D Worcester's letter aside from the part sent with th circular is much the same as the one sent to all the stations some weeks ago — nothing personal or particular in it. but exp~~lanations~~ressions of regret & sympathy that they were compelled to call upon us to retrench so much.

From a letter of Mr. Ward's we learn that Dr. Clark reached Boston on the 2d of Dec. & we hope that we shall get a definite list of appropriations the last of this week.

Very truly yours
L. Bissell

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[illegible] to Rev. R. [illegible]
Rec'd Feb. 21.

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Ahmednagar, 1st Feb. 1879.

My Dear Dr. Clark.

After receiving Dr. Worcester's letter of Nov. 20th, informing us that the Prudential Committee had found it necessary to cut down our appropriations $7.500 below our estimates, it was thought best to hold a special meeting of the mission. We feel that it would not be safe to enter upon the year's work without conferring together as to the way in which so large retrenchments should be made. Since the completion of the Railroad to this place, it is easy, & comparatively inexpensive to assemble here.

We might have divided up the sum, & assigned to each district a part proportioned to the estimates of that field. But this way is often unsatisfactory, & bears with unequal severity upon the different members of the mission. For instance, two brethren in Bombay, living in rented houses must pay Rs 2500 per year for rent; while two others in Ahmednagar, living in houses owned by the mission, have asked perhaps only one tenth of that sum for the needful repairs of their houses. It is comparatively easy for the latter, by postponing some needed repairs, to reduce their expenses under this head 25 per cent. But those in Bombay will find it impossible to do so. Their landlords will not take a rupee less of rent because the mission is cut down Rs15000. in its appropriations. Thus it often happens that those expenses which seem most extravagant, & on which we would gladly make the largest reduction, are the very ones which cannot be reduced. While the poor Bible Reader with a mere subsistence allowance of Rs125. or 150. per year for a large family, must lose it all & be turned adrift, because his pay is under the control of the mission. It is only when all the facts relating to the work in each district are before us that we can rightly distribute the reduction.

The minutes of this meeting I enclose. I do not think any lengthy explanation of the several resolutions is needed. Dr. Fairbank wrote you near the 1st of Janr. showing how the famine prices & the depreciated value of the rupee affect our personal allowances. This is a sufficient explanation of Res. 1st.

The first two parts of Res. 2^d^ are also intelligible. The estimates for such buildings are generally the first to be given up when we are compelled to retrench; for however important they may be to the general progress of our work, delay in respect to them does not often prove such an immediate disaster as the dismissal of our native helpers, & suspension of evangelistic & other labors. This is very disheartening to our native agents & other friends, & imparts a degree of uncertainty to all our operations.

The third part of Res. 2^d^ is a means of reducing expenses to which we are sorry to resort. But in this case there were the modifying circumstances that Dr. Ballantine would continue to superintend the work in his district, visiting it each month, & spending some days with the native helpers — also, that he felt his health required such a change, & he might have been absent a considerable part of the year if he had not given up his salary.

Res. 3^d^ shows how we propose to provide for another Rs 6.000. of the required reduction.

These items represent, not something which we can give up without serious loss to our work, but what we think can best be spared if we must retrench so largely. We still hope to be saved from much of this reduction, as intimated in the paragraph following this resolution.

Res. 5. indicates what we consider a very desirable arrangement for the instruction of our Theological Students.# [see page 5.]

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is not to make any public appeal for funds for this purpose, but he has in mind a few personal & wealthy friends to whom he proposes to write, hoping that they may be willing to aid this special object with funds which would not be given for the general work of the Board.

Res. 6. I do not know whether Bro. Winsor has kept you informed of his course since our Oct. meeting. He has declined to recognize the action of the mission transfering him to Sholapur, & remains in Satara. As he refuses to be controled by the mission, the matter is now taken out of our hands, & we leave the Prudential Committee to direct him as they shall see fit. We thought that to allow him to take a Bible reader of Bro.

Rev. Bábá Padmaji was formerly pastor of the native church of the Free Church of Scotland's mission in Poona. He is the author of several of the best books in the Christian vernacular literature of Western India. If he were associated with Pastor Modak, we should have two of the best instructors which our native Christian community can furnish. The missionaries here are over-burdened with work, having Station work fully enough to occupy them more than half of the year, & outside work enough for the whole year. It would be working in the right direction to devolve the instruction of our Theological Classes as soon as possible on native Teachers. But just here we are met by the difficulty of want of funds. We felt that we could not ask the Prudential Committee for his salary this year in the face of all the required reductions. But Bro. Hume having volunteered to make an effort to secure the needed funds, he was authorized to do so. Bro. Hume we understand ××

(See page 4. line 11.)

Rev. L. Burnell D.D.

Feb. 1. 1829

Bruce, & make tour in the district also under the latter's care, would be not only ignoring our previous action, but would be the sure way to cause further complications. We therefore await the action of the Prudential Committee.

Res. 7. authorizes such temporary repairs of the Byculla house as are necessary to preserve the property from serious injury, & make it possible to rent it.

Res. 8. needs only such explanation as the brethren mentioned in it can give.

Res. 9. I think Bro. Fairbank has sent you a copy of most of these documents before. We think the points agreed upon were signed in good faith by the Bishop & others, & trust they may help us much in our future relations with the S. P. G. missionaries. Much however, will still depend upon the personal character of the men with whom we are to deal. We were sorry to agree to leave the entire evangelization of any part of this district to others. But this seemed the less of two evils, as we have no schools or helpers in the S. E. district, while the alternative (of our not agreeing to keep out of it.) would have been that they would enter the Southern & Western districts, which we have long occupied, & in which the work is now in a hopeful state.

Most fraternally yours
L. Bissell. Secy.

P. S. These minutes have been kept by me two weeks at the suggestion of the mission, to see if they would require any modification after the usual list of appropriations for the year should be received. But no such list has been received this year & we conclude that the sum total of our appropriation as sent by Mr. Ward to our Treasurer. ($32.500) & the explanations in Dr. Worcester's letter are considered all that is necessary – leaving us to make the reductions where they will least interfere with our work.

If the amount in dollars, as given by Mr. Ward, were sent us, there would be little need of reduction. Several of us, in making remittances to our children, have found out that $100. means Rs240. as exchange now is. If as the proverb says, "it is a poor rule that will not work both ways", can we not have the full sum appropriated in dollars this year, thus giving our work the benefit of exchange? This would be a great relief to us. Yrs. L. B.

Rec'd Nov. 5.

Ahmednagar 8th Feb.
1879.

My dear Dr. Clark.

Your letters of Dec. 14th 1878 & Jany. 1st. 79 were duly received — the last came two days ago. We should have been glad to see the full report of ~~the~~ Mr. Winsor's case as presented to the Prudential committee, but perhaps it is not essential that we should know any more than your letter contained. We shall be glad indeed if matters take such a turn that there is no further need of correspondence on the subject.

A letter recd from Mr. Winsor this week says that he is ready to remove to Sirur, & a circular is going around asking if the mission approves of it. If he is expecting to take his family to the health station next month, it would hardly be expedient for him to remove before May, as it would cause the expense of a journey thither & back, & the rent of a house for three months to no purpose. But he will be allowed to go I think if he wishes to do so.

We were out in tents in the last half of January, & I am expecting to go out again on the 10th inst. but without my family. The heat is increasing, & with little Mary Fairbank in the family, rather delicate & teething, we think it hardly prudent to take her out in tents again.

We are all in good health, & with the exception of Mr. Harding & family (who have suffered considerably from fever,) & Miss Ogden, the mission families are generally well.

With Christian affection
Very sincerely yours
L. Bissell

Recd March 15. 1879
Ans. 8 1879

Rev. Dr. Clark
Congregational House
Boston

Ahmednagar, India
12th April 1878

Rev. Dr. Clark, Secy.

My dear Brother,

We received your brief message "estimates restored", a few days ago, & have had a new song in our mouth ever since; "even praise to our God". We must wait a few weeks before we learn how this was brought about; but assured of the fact, we are content to push forward our work, & leave the unknown with Him who knows all. I hope now to occupy Shrigondi before the end of the year, & thus anticipate the Romanists in any such step. It is an important centre — the largest place in the Southern district. It contains some 6000 inhabitants, & as the new railroad now runs near it, it has become much more accessible than formerly. It is 36 miles due South from Ahmednagar.

Mr. Winsor removed to Sirur with his family early in March, & anticipating the action of the Mission. I made over the charge of that district to him from the first of this month. They have but just got settled however, & now find that they must go to Mahableshwar for the hot season. We learn by letter that they have already left Sirur. (this is now the Govt. postal spelling of Seroor.). Our meeting to prepare the estimates for 1880. & for other general business, is appointed for next month, commencing on the 7th. It is to be held at Panchgani, where five families of the mission are residing this hot season. Dr. Fairbank with myself & family are the only ones left at the Station, on the plains. We are thankful thus far to have found no occasion to retreat to the hills. Our health is better than it was last year.

Mr. Hume sent me your recent letter to him respecting the small number of Theol. students in our mission. It is indeed small. I wish we had more of the right kind of men for such work. But we took the best of our young men for the present class, & yet at the commencement of our second year one third of the class is gone. There were nine last year. One so badly in debt, & so unspiritual that he never should have been taken into the class, in less than four months joined the Roman Catholics. A second was a consumptive, & before he had completed a year of study was too ill to keep his place in the class. He died a few weeks ago. A third wishing a higher education than he was likely to get here, & higher position & pay, has gone to "Bishop's College" in Poona. He had found out that Dissenters were not scriptural in their Church Government, & it was convenient to have made such a discovery just as he wanted to leave us.

I have not called our Theol. students "a Seminary" as yet, for it seems to me slightly anachronistic, & misleading to give them such a name. I call them our "Theol. Class". We hope they are the germ of what may become a Seminary in due time, but calling them so now does not make it a Seminary. It is still "the day of small things" with us. The largest Theol. Class we have had here, was assembled under the direction of Mr Ballantine in 1860. It numbered ten young men. It was to assist Mr. Ballantine in the instruction of this class that I was transferred from Sirur to Nagar. We have never had more than one class at a time, & may not for some years to come.

One important question which will come before us next month is that of increase of pay of our native helpers. For three years now famine prices have ruled, while our scale of allowances was fixed for times of ordinary plenty. With present prices our pay does not enable our best men to feed & clothe their families comfortably — does not ~~b~~ give them wholesome food & decent clothing. As a consequence they are almost without exception deeply in debt. They would borrow from the missionary as long as they could, & then get the best terms they could elsewhere. Many of them tried to help themselves & starving relatives by farming, or some other Secular work, & by the failure of crops found themselves only the more deeply involved. No possible economy will relieve them now. On account of the pressure against increase of expenditure from home & the hope of better times here, we have not raised the pay of any class of helpers. But we must do something for their relief, or we shall lose many good workers, & those who remain, crippled by debt & discouraged, will not be worth as much to us as they might be. We had a good public sentiment against running in debt, but now all declare it is inevitable. This state of things works against the spiritual improvement of the Christians. We had strong hopes that the harvest just gathered would afford relief, but the locusts & field rats have kept the prices up to famine rates. It would be very hard to dismiss men in such times as these; but if that is the only alternative, I believe it would be better to employ fewer men & give a comfortable support to those employed. But how can we carry on the work & employ fewer men? Not to instruct those coming into the church, & not to educate their children is the sure way to foster ignorance & a low state of piety in our churches. And in the extreme poverty, almost pauperism, to which they are now reduced, it is vain to hope that they will provide teachers for themselves.

This is not a bright picture. I wish I could think the dark shades on it were too deeply colored. But truth is itself, & will not be changed by being stated, or concealed. There is always a worst after which things begin to mend. It may have been needful to bring these poor Christians & Mahars low, that they may be exalted in due time. I believe the Lord has "thoughts of good" toward this people, though it may be "by terrible things in righteousness" that He will accomplish it.

"Perplexed, but not in despair", in Christian love I remain

Most fraternally yours

L. Bissell

Ahmednagar, April 12, 1879.
Recd May 19

Ahmednagar, India
26th April 1879

Rev. Dr. Clark, Secy.

My dear Brother,

Your letters of March 6th & 11th were recd. last week, & that of Mar. 12th came two days ago. I write simply to acknowledge them today, & say how glad we are at the kind & helpful action of the Prudential Committee; & the assurance that they appreciate our efforts to reduce our expenditure; & that having done our utmost in this direction, they will supply what is lacking to make up the Rs 15000 required. The several items of your letters will come before us in our meeting to be held next month at Panchgani, commencing on the 7th. In regard to the item of "Rs 780, the lapsed salary of Mrs. Ballantine", I will state that we fully recognize the fact that such lapsed funds are not at our disposal, & the action of the mission was not disposing of this sum in any way, or using it in our work. We were required to reduce our estimates Rs15000. By the afflictive providence of Mrs. Ballantine's death they were already reduced Rs780, & if we provided for the remaining Rs14,220 the requirement was met. It will be seen then that we did not attempt to dispose of this sum, but simply counted it in where it belonged with funds not at our disposal. The Prudential Committee will certainly see the difference between ~~this~~ this action & that of appropriating the sum to help on some part of our work. The facts that this reduction came providentially, & irrespective of the requirement by the Committee, & that the sum would have lapsed if no retrenchment had been called for, do not make it any the less a real reduction in the direction required, nor, as it seems to me, do they render it any the less appropriate to count it as such.

I have received a very strange letter from Mr. Winsor this week, intimating that the mission have ruined his character, & that he is bound to defend himself & intends to do it; though he does not intimate by what means he is to set about it. I have written him in reply urging him to heed your suggestions, & go quietly to work at Sirur, his new station. That the mission is ready to pass over bygones, & does not wish to take up again any investigation of the Satara difficulties. I wish he might be led to

"Let the dead Past bury its dead";

& give attention to something else, but from what I know of the man I have little hope that he will do so.

Dr. Fairbank & Dr. Ballantine have been called upon by a Gov^{t} Officer to take part in a Famine Commission the coming month. They have consented to go, though I fear at some risk to health. But we hope the best.

I shall be writing you again next month. all the mission families are in usual health at present, so far as heard from.

Very fraternally yours
L. Bissell

Rev. Dr. Clark, Sec.
Congregational House
Boston

Ap. 26. 1879
Rec'd May 31. 1879

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Ahmednagar 3d May 1879

Rev. Dr. Clark, For. Secy

My dear Brother

Your letter of March 19th came two days ago. The various items contained in it will all come before the mission in its meeting soon to be held. But I can notice two or three points without waiting for the mission to assemble.

You will probably hear from the brethren at the Hills of Mr. Winsor's movements during the past two weeks. He has apparently been encouraged by some Eng. friends, & perhaps by natives also, to defend his character by an appeal to the Eng. courts of law. He threatened to prosecute several members of the mission, & some native Chn helpers for libel, unless they would retract statements which they had made. The brethren remonstrated with him by letter, & some of them personally, but to no purpose. This week the five brethren at Panchgani, (Harding, Bruce, Wells, R. A. Hume, & Gates) went over to Mahableshwar (12 miles) & with Bro. Park, who is at M., had a long conference with Mr Winsor. As a result he has promised to give up the prosecution for libel, & though not seeming in the least humbled, or admitting any wrong act on his own part, a modified understanding was reached which it is hoped may be permanent, & lead to more cordial relations between him & the other brethren of the mission.

But the very fact that he could seriously entertain the idea of prosecuting us or the native Christians for such reasons, regardless of the terrible scandal & injury to our work which must result from such a course; will show you with what kind of a man we have to deal, & what reason we have had for the statements sent home. You will readily comprehend also what anxiety threats of such a nature must cause us who are associated with him, & how much time & thought & effort must be given to devising measures to quiet & restrain him when starting on such an escapade. In spite of efforts to hush them up, such facts get out among the people, both Christian & heathen, & come back to us, often in distorted forms, placing us in a most painful & humiliating position, & compelling us in self-defence to make statements we would fain never utter. Ah that he might be led to accept the offer made him by the Prud. Com. of a return to America, for the interests here are too precious to be risked on the action of a man so deficient in judgment, & in his perception of what is right in personal matters.

In a postscript to the letter just recd. from you, you refer to the "circular" sent round in Feb. & ask what need there was for a circular to decide a point already acted upon at our Oct. meeting. You are right in supposing that Mr. Winsor was allowed to go to Sirur if he preferred that station to Sholapur. But when after three months Mr. Winsor signified his willingness to remove to Sirur, he asked to be allowed to take certain tents belonging to the mission, (one of which had been voted to Bro. Wells,) & also asked that one of the Satara helpers under the care of Br. Bruce might be sent with him, & that he might take certain books from the mission library at Satara, &c — it was to ascertain the sense of the mission on these points that a circular was needed. There had been ample time for obtaining this information before, but it was only when Mr Winsor was just ready to start that he asked the questions.

I will enclose a list of the Bible women now employed, as you request.

I believe I have not asked this year for the allowance to our daughters — Julia who is 17 yrs. old this month would properly receive it, & Emily will need it the same as last year — I hope it may be allowed as a special grant — This should be paid to Mrs. Walker of Auburndale, who has the care of them. We have great cause of thankfulness in the kind Providence which is watching over & helping our dear children.

In Christ's love, Most fraternally yours

L. Bissell

Rec'd [illegible] June 7.

Panchgani 17th May 1879

My dear Dr. Clark

We have just held our May meeting at this place for the preparation of estimates, & general business of the mission. I have not had time to get the minutes ready to send you today, but hope to send them by next week's mail. Mr. Winsor has been with us & taken a quiet part, as if he seemed disposed to let alone the past issues between himself & the mission, & go to work in earnest in his new field. We hope he will continue in this mind.

This is a delightful Station, more quiet than Mahableshwar, not quite as high & cool perhaps, but still a great relief from the burning heat of the plains. I would gladly stay on here till the end of the season, but my family is at Nagar, & no other members of our mission are near them. So I shall return after another week.

The premises here occupied by Bro.

Rec'd June 7.

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The premises here occupied by Bro.

wells, & now the property of the Board, are large & roomy, & very valuable. It is well that they were secured when they were. Had they passed into other hands, we never should have obtained them at the low figure at which they were bought. Brn Fairbank & Ballantine are not with us at this meeting, being off on a Famine Commission, as they will probably have written you. They, & all the other members of the mission were well at last accounts.

I shall write you on several matters of interest in connection with the minutes of this meeting.

Very fraternally yours
L. Bissell

Panchgani. May 17, 1879.
Rec'd June 21.

Ahmednagar
30th May 1879

Rev. Dr. Clark. Secretary.

My dear Sir,

I enclose a copy of the minutes of our meeting held this month at Pānchgani. For the neat & clerkly hand in which they are copied, you are indebted to Mrs. Gates, who has rendered me great assistance in transcribing the minutes & estimates.

You will readily believe that we came together with very different feelings from those with which we assembled four months ago to consider the matter of retrenchment. Our song at this meeting has been, "the Lord hath done great things for us whereof we are glad." The first resolution of our minutes makes grateful mention of this.

Res. 2d with reference to the endowment is so full that little need be added here. We think it will appear to the Prudential Committee that we have been moderate in our estimate of what is needed for such an Institution, & have only asked what will suffice ~~is needed~~

for an economical & efficient prosecution of its work. The suggestion as to the power which the Trustees of the fund should have, is meant to guard against any abuse, such as a fixed appropriation of the avails of a professorship or scholarship so that the incumbent must draw the whole, when a part would be sufficient. How much each one should receive, should be decided by the Trustees, or the mission as it now is.

Res^{n}. 3^{d} explains itself by reference to Dr. Clark's letter – It was thought better to ask help in this way, than by an increase of our regular allowances. We may need the same help next year also, but sufficient for the day – & a fortiori, for the year – is the care thereof.

Res^{ns} 4 & 5 – The brethren in Bombay have both fallen behind in their accounts, as will be seen from Res. 8. in the minutes of our special meeting last January. We trust this addition of Rs 15. per mo. to their allowances will enable them to avoid any increase of their indebtedness, & gradually perhaps to diminish the present amount.

Dr. Norris is now boarding in another family.

but is uncertain how long the present arrangement will continue; & if she were compelled to leave, & provide separate apartments for herself, her expenses would be considerably increased. At her request therefore we have asked an additional Rs10. per mo. for her.

Recns 6 & 7 - Dr. Ogden stated to the mission that she found her allowance (Rs80. per mo.) quite insufficient to enable her to live comfortably, & asked an addition of Rs20. per mo. for next year. As the allowance for a single lady in the Deccan was raised but a short time ago, making it equal to the allowance for an unmarried missionary, we thought it undesirable to add another 25 per cent. to this sum in our regular allowances. We therefore refer her request to the Prudential Committee, suggesting that it be met by a special grant, if after receiving Dr. Ogden's statement on the subject, the Committee approve of this increase of her allowance.

Recns 8-11 refer to important buildings in different stations of the mission. With respect to the house & premises at Byculla, we took action last year. If at first some of us doubted the expediency of putting the Byculla house & premises in a good condition for the permanent residence of a missionary, I think those most interested in the plan are now agreed that it is very desirable. The rent of a good house in Bombay, in a desirable locality for our work, is enormous – almost prohibitory. In a very few years it would be equal to the required outlay on the Byculla house. As a matter of economy therefore for a dozen years of work, the cheaper plan would be to fit up & occupy our old premises at Byculla.

The plans for the buildings mentioned in Resns 9-11, will be more fully considered when the Committees appointed bring in their reports.

Resns 12 & 13 – Pastor Modak feels that he must resign the pastorship of the Nagar church. There is a want of sympathy between himself & a considerable section of the church, & he thinks they might find another man on whom they would more generally unite, & whose entire salary they could easily pay. Though we regret that there should be such reasons for his leaving his present useful & responsible position, we do not think it wise to interfere as a mission in a matter which properly belongs to the pastor & his people. He will prove a valuable man, with his large experience, in connection with the Theological Seminary; & if two classes are studying at the same time, both he & Mr. Bába Padmanji will be needed. It is still uncertain whether the latter can be obtained.

Resn 15 - The allowances of Bro. Winsor not having been asked in our estimates last July, they are here granted in accordance with the instructions in the postscript to Dr. Worcester's letter of Nov. 20th 1878.

Resns 17 & 18. We felt that it would not be right to do less than is here given for the relief of our native helpers. Many of them are becoming seriously involved in debt to obtain food for their families, or have engaged to some extent in secular pursuits in the effort to relieve themselves without getting in debt. We asked this grant of one month's pay last year, (See Res. 17 in our minutes of July 1878.) but for some reason, probably oversight, no answer was given to the request, & the grant was not made.

By Res. 18 only those are aided who have several children. The allowance hitherto has been one rupee per mo. for one child, & 3/4 of a rupee for each child after the first. This is now made one rupee for each child. For an ~~An~~ invalid or helpless parent ~~he~~ is allowed the same as for a child. The increase of expense this year for the whole body of our native helpers, by Res. 18, will be only about Rs 200.

Res 19 — We have been hoping & hoping that the scarcity & high prices might soon become a thing of the past. But as yet the realization of this hope has been deferred, & we must be prepared for the same disappointment next year. The price of grain is 15 per cent. higher here (in bazar) than it was a year ago. If the scarcity continues the advance of 20 per cent. will be a necessity for securing the health & efficient working of our native agency. This by no means fully ~~expres~~ represents the increase in the cost of the plain necessaries of life, food & clothing, in the last three years. The high prices of course bear most heavily upon those receiving the lowest pay. Only those receiving Rs 16. or less are to be aided by this advance. But this includes the greater part of our native assistants. I have looked through the estimates under the 2d & 3d heads — "Native Agency," & "Education", & find that an advance of 20 per cent would amount to about Rs 3100. & this would be distributed among 140 employes – being an average of Rs 22 for each, or less than two rupees per month to each helper with his family. Some of us thought the limit of 24 lbs. of grain for a rupee too low – that it should have been two or three pounds more. Perhaps a part of the above sum may be needed for relief if the scarcity is not so severe as now.

The rest of the resolutions are the natural outcome of the various needs of our growing work, & I think will ~~[illegible]~~ require no explanation.

I enclose a full copy of the estimates for 1880 – which amount to Rs 81.350, or Rs 1.215 more than those of last year. I think you have learned that we often use Nagar for the whole name Ahmednagar, & that "Nagar South." "Nagar W." &c. mean the Ahmednagar South district, the Ahmednagar West Dist. &c – I put in a separate half sheet giving a summary of the estimates, with a comparison of the amounts under the different heads with those of last year. I hope all this will be intelligible to you; if not I presume Bro. Hazen could explain anything that is misty. Or if it does not take too much time I can reply to a letter.

In Christian affection
most fraternally yours
L. Bissell

P.S. Though both head & hand are weary with writing, I fear I should fail in one duty if I did not ~~write~~ reply to the post-script of your letter of Apr. 2d about Mr. Winsor's detention at Satara. We know nothing of what has been written to you on this subject except what we learn from your post-script. It would appear from that, that you & their friends at home had been led to suppose that the mission kept them needlessly waiting for three weeks after they were packed & ready to move, as an intentional "persecution".

Now the facts are these. — The mission voted in October that he remove to Sholapur or Sirur, & never rescinded or modified that action. He was left to his own choice as to the time of removal. He remained at Satara three months, & on Feb. 3d wrote me saying "I am ready to comply with the decision of the mission to go to Sirur. Will it be necessary for me to go there to make arrangements before taking my family." &c, & then in the same letter he asks if he can take Sáwalyarám, Bible Reader, the mission tents he has been using, "a dozen or twenty books out of the mission library", & certain tools useful in the garden.

He then adds, "if this needs to go as a circular, then please forward it as such at this my request, to the members of the Am. M. Mission, & I shall thank you." I judge from your postscript that the mission is accused of detaining him at Satara till they could send around a circular, but you see from this extract that it was Mr. Winsor himself who requested me to send a circular & ask these question — The tents, books, & Bible reader were no more mine than his, & I could not give him permission to take them. & I therefore at once sent a circular in accordance with his request — It takes from ten to twenty days for a circular to make the tour of the mission, & obtain the votes of all the brethren. They are often out in the districts where there is no daily post, & letters for them arriving at the station are detained till a carrier is going out with Bread & supplies. The dates on this circular show that it was about two weeks in going from Ahmednagar to Satara, thence to Mr. Bruce in the Satara district, thence to Mr. Wells in the Bhuinj dist., thence to Sholapur, & thence to Bombay — Bro. E. S. Hume in Bombay was in the hurry of preparations for his journey to the Pulneys — supposing that the circular had been forwarded, it lay on his table ten days, till a letter of inquiry from myself led him to look it up. He then sent it on with an apology for the detention. On receiving the circular back I noted the votes & sent the result at once to Satara, though the circular was still to go to one more member of the mission.

Now please note that in the three months Mr. Winsor was at Satara, there was ample time to have obtained the vote of the mission on all these matters, but he delayed asking the questions till he was just ready to start, & then writes to you giving the impression that the mission is detaining him there long after he wished to go — I will leave it with you to characterize such conduct as you think fit. To my mind the only thing about it which savors of "persecution" is the sending home of such mis-representations, & thus compelling one Secretary to write this long explanation, & another to read it.

Yours L. B.

P.S. I am not sure whether it is fully understood by you that all letters directed to me as Secretary of the mission are considered as the property of the mission, & all the members of the mission see them, whatever personal matters or delicate subjects they may relate to. A copy of your letters is circulated at once, & they are read in our mission meetings — If any parts of a letter are meant for myself, to use my discretion as to what members of the mission should or should not see it, they should be written on a separate paper, & then as a private letter I can show it or not as I think best. All official letters from the Rooms are kept on file, & can be seen by any member of the mission. I have thought it possible that you might wish to communicate something respecting Mr. Winsor that you would not wish him to read, as it might unnecessarily irritate him — therefore send this hint —

yrs. ever L.B.

Rec'd June 4, 1879.

Ahmednagar 18th June 1879.

Rev. Dr. Clark, Secretary.

My dear Brother.

Your letter of April 23d came a few days ago. The grant of $100. for the benefit of our children in America was very considerate, & we gratefully appreciate the kind feeling which prompted it. Mrs. Walker knows the situation & circumstances of our children, & I have no doubt will give help where it is most needed.

Some of our boys have been in a close place at times, & have been troubled to meet their bills at the end of a term. But I think no one of them has incurred any large debts. The eldest, Lemuel, has completed two years of study in the Yale Theol. Seminary. He is thinking seriously of offering himself to the Board after another year of study, & we should be glad to welcome him here if the Prudential Committee approve of sending him. Our second son, Frank, has been three years in the Seminary, but writes us that he means to spend a fourth year there, as his time for study has

Rec'd June 4, 1879.

been a good deal broken in upon by his musical engagements. He has been compelled, to some extent, to depend upon his singing for his support, so we have not urged him to be careful, & not trespass upon his study hours, so much as we might have done if we could have supplied his wants. Both he & Arthur at Amherst have musical talent which if rightly used might greatly increase their power to do good.

Mr. Hume showed me a letter from you a few days ago, in which you spoke of the Atkinsons, & wished to know what those here on the ground thought of the desirableness of their returning to India. I should say, & I think most of us who knew them both would say, send them back if they have fully recovered their health, & have the prospect of enjoying good health in this climate. I have fears lest Mrs. A's scrofulous habit of body, & Mr. A's catarrhal difficulty might soon interfere with the health & efficiency of both. But doubtless, skillful physicians could give a trustworthy opinion on these points.

Mr. Harding will probably have written you before this time of the dispensary at Sholapur, & the action of the mission at its meeting last month. Our principal fear is that Miss Ogden's health may not hold out, & that she will not be able to use the dispensary ~~it~~ after it is built. But perhaps some other one may need it if she does not.

I note what you say of endowments from the Otis legacy. I do not feel at all anxious about an out & out endowment for our Theological Seminary. We thought your letters of Mar. 19th & Apr. 2d intimated that some part of the legacy might be invested in this way, & we therefore presented the plan which went home with our minutes. But I see no great advantage in this plan over the one you suggest, of providing the needed buildings & ~~[illegible]~~ instructors. & then making annual grants for the current expenses. It certainly relieves the mission of a great responsibility to have the Prudential Committee retain in their own hands the management of these funds; & so far it helps us by making lighter one secular burden inseparable from our work, namely, the oversight of money & accounts.

The suggestion in your P.S. respecting funds needed by Mr. Winsor at Sirur, you will see from our minutes (Res. 15. 22. 23.) has already been met by the action of the mission at Pánchgani.

Drs. Fairbank & Ballantine have not yet returned from their work on the Famine Commission in the Sholapur & Bijapur districts. But we expect them back before the end of this month. They were well at last accounts.

The Theol. Class, six in number, & all good men, are again studying this month. Pastor Modak with Mr. Hume & myself instruct them. It is still doubtful about Mr. Bábá Padmanji's coming - Since Nov. last I have had in addition to other work an oversight of the normal School - Mr. Haig, on account of a serious illness, left us last Nov. & in March proceeded with his family to England - He requested me to look after the school, & keep it going as best I could. I can only give it the most cursory oversight, & attend to the accounts, &c. but there are three good native teachers who are well trained by Mr. Haig, & the regular duties of the school go on - The three classes are pursuing the same studies as heretofore; & this plan is vastly better than it would have been to suspend the operations of the society, & dismiss the school during his absence.

There are also two village schools in the suburbs of Ahmednagar, & a high caste girls school in the city which come under our care. Mrs. Bissell visits these regularly, as often as other duties will allow, & is much interested especially in the girls school. By means of this she is getting access to the mothers of some of the children, & hopes for opportunity to reach many families in the city — Mr. Haig will probably not return till the latter part of 1880.

In christian love

Most fraternally yours

L. Bissell

Ahmednuggur, June 18. 1879.
Rec'd Aug. 4.

Ahmednagar, India
13th Aug. 1879

Rev. Dr. Clark, Secretary,
Missionary Rooms, Boston.

My dear Sir.

Your letters of the 20th of May, & of June 6th were duly received, & today I have yours of July 2d. The first two of the above letters were especially gratifying as showing the disposition of the Prudential Committee to meet our wishes for relief both to ourselves & the native agents of the mission. This permission was given before you received the minutes of the May meeting, in which we had asked grants differing little from those your letters offer us.

Your letter of June 6th says, "I suppose your estimates [of 1878] were made out with reference somewhat to the depreciated value of the rupee," &c. I think this was not so. So far as I know nothing was added to any of our allowances from this consideration. The number of rupees under each head was the same as in previous years; & all the increase we have asked is included in the additional percentage & grants asked in our minutes of May last.

I trust you received those minutes soon after writing your letter of July 2d, as they were sent about the 1st of June. You will also have learned before receiving this of the departure of Miss Ogden for America. It is what we had feared from her frequent ill turns, though we hoped she might be able to remain some time longer. The question of a dispensary at Sholapur will come again before the mission, & probably nothing decisive will be done before our meeting in October.

The Committee on the Bombay house are at work on plans & estimates, but I fear the estimates are considerably more than the sum we have asked. We may yet find some means of reducing them.

In another note of July 2d you refer to my request for a grant of $100. to our Emily at South Hadley. I did not then indeed know of the grant to our Children through Mrs. Walker. But I suppose this grant was made to help our children collectively, or at least several of them, & not Emily alone. While Mrs. Walker will need the full hundred for Emily in addition to what I have been able to remit, unless she has recd from other sources. But I have no wish to press the request for an additional hundred, & will only refer you to Mrs. Walker to learn whether it is needed or not. I shall hope to remit another $50. next month. But if she has not recd it from some other source, I hope a grant will be made through Mrs. Walker sufficient to enable her to meet our daughters bills at the end of the term –

I think the list of book prepared hastily just before I left may as well be called obsolete. Some of them have been obtained elsewhere, & another more satisfactory list can be made out.

Mr. Winsor has just written me that he fears he may be compelled to leave the house he is now occupying, as it is in the Govt cantonment lines & is needed by a military officer. There is no other vacant bungalow at Sirur, so I hope he may not be lose this one, or he will be turned adrift again.

The famine pressure still continues, & high prices rule, but good rains have fallen, & we hope & pray for an abundant harvest which shall give relief to the wretched people.

I shall have more to write after getting your reply to my letter with the minutes. I had an ill turn last month, but after a short change & rest came home again, & have resumed my regular duties.

In the service of Christ,
Ever truly yours
L. Bissell

Aug. 13, 1879
Rec'd Sept. 20, 1879

Ahmednagar 20th Aug.
1879.

Rev. Dr Clark. For. Sec.
My dear Sir.

Mr. R. A. Hume has read to Dr Fairbank & myself a letter which he has written to you regarding some questions of mission policy, & asked us to say something on the same subjects. We told him that the letters would not reach you till near the time of the ~~mission~~ annual meeting of the Board, when you would be almost overwhelmed with work, & there was no possibility of getting a full reply before the time of our meeting in October. However, I have no objection to saying my say, for your consideration when you have leisure. With much that Bro. Hume read us I fully agree, while to some points I should take exception, or state them in a different way - I was in Bombay about ten days last month, & had some conversation then with E. S. Hume in regard to house, school house, his sphere of labor, &c. He is very anxious to engage in teaching, feeling that he is better fitted to succeed in such work than in more direct evangelistic labors. But if we are to have a higher educational institution than the normal school of the Christian vernac. Ed. Society, Bombay is not the place for it. That is clear to my mind. The large rival institutions of other missions there, the small number of converts there in our mission compared with the Nagar district, the great expense of supporting students in Bombay, (double what it is here,) all these things are conclusive in my mind against the plan of starting a High School in Bombay. This matter was thoroughly discussed 25 years ago, & though the decision reached then may not necessarily hold good for all time; many of the reasons which then were urged have still greater force now — The expensiveness of work & agents in Bombay has vastly increased since that time. From my conversations with you & others while in America, I have not much expectation that our missionary force will be greatly increased for some years to come. If we can supply the places of those who are called away temporarily or permanently, we shall do well.

Of these I do not think more than two should be in Bombay - At times perhaps only one. I do not see how a third one of our present force could wisely be spared for Bombay. While it would certainly ~~be~~ involve a considerable increase of expense, I think there would be more loss than gain to our work. If we are to have an English school, or a higher school, chiefly vernacular, but in which English also may be taught to a part of the pupils, I think it should be in this district, where four fifths of our Christians reside. It is possible that Mr. Haig (now in England on sick leave.) might be willing to have English taught in his normal school, as it is in the normal school of the same society in Dindigal, (Madura District.) I have written to him asking him to confer with the Committee of his Society on this subject, & see what they would be willing he should do. There would be some danger of friction in an effort on our part to start a high school here, independent of & distinct from the normal school now so long established, & working in full sympathy with us, & indeed doing for us an important part of our educational work. I see no valid reason for the C. V. E. Soc. refusing to have an Eng. department in connection with their normal school. And this would seem to be the best way of meeting our present want. But if Mr. Haig or his Soc. should declin to undertake instruction in English, I think we must make some other provision for it. I believe the time has come when to refuse this help to our students will prove a great loss to ourselves. Just how to do it in the best way will be matter for consideration when we come together in October.

I heartily endorse what Dr. Fairbank has written about the mission house at Byculla, & the expediency of putting it in good order for the residence of a mission family. Those of our mission who have lived there ~~most~~ longest, & know best about the healthiness of different localities in Bombay, are not the ones who object to the place. If I were going to Bombay to live & work as a missionary, I should much prefer it to the place now occupied by Mr. Park, for which we are paying Rs 1500 per year as house rent. And I think if the house were rebuilt, & the ground raised in accordance with the plan proposed – making it look clean & inviting, (as it has not looked for years,) any one of our mission families sent to Bombay would not dilike it for a residence. It is not strange that those who have come to Bombay within a few years, & seen it in its present untidy & uncomfortable state should feel prejudiced against it. I trust that the sum we asked in our last minutes for this object will be granted, & that the work will be done in the coming dry season.

Other points in connection with our work I leave till I have more time for writing – I wrote you last week, & am looking for the reply to our minutes & letter of the May meeting –

With christian love

As ever paternally yours

L. Bissell

Ahmednuggur. Aug. 20. '79.
Rec'd Sept. 22.

Ahmednagar, 17th Sept
1879.

Rev. Dr. Clark, Secy.

My dear Sir.

Your letter of July 30th was duly received, & we are grateful for the prompt response to several of our requests made in the minutes sent home in the end of May. Others also we trust will receive attention in due time.

In regard to the Rs700. asked for "supplementing the expense of buildings erected for the Theol. Seminary", I will only say, our request was made on the full understanding that this was not "money in hand which might be diverted" to a different object. Otherwise a vote of the mission would have been sufficient without referring the matter to the Prudential Committee. But we considered that not having been used for the specified purpose, it was not at our disposal, & therefore we asked the Prudential Committee to allow a part of it for this different object. The only reason for referring to the previous grant was to show that we were not asking this Rs700 in addition to all the extra grants which the Prudential Committee had sanctioned, but that it could be provided for out of funds which they had already allowed for the Seminary; though for instructors instead of buildings. From your remarks however, I gather that you prefer we should make no reference to such lapsed appropriations when asking a grant for some similar object. If so, we shall conform to your wishes in this respect.

In a postscript to your letter you inquire in regard to the manner of conducting business in our mission meetings. We always have a "Business Committee" appointed in the opening session, who arrange the hours of assembling, the time to be devoted to the various religious services, to business matters, &c — But as the results of all this are given in the record sent home, the notice of the appointment of the Committee, & their reports from time to time have generally been omitted. They are inserted in the daily journal of the mission, which is now preserved as well as the minutes.

In the preparation of our annual

estimates all the items are considered in a "Committee of the whole" mission. Usually each member of the mission prepares his list beforehand, including what he thinks needful for the working of his own district. These items are arranged under the different heads of "Allowances, Native Agency, Education, &c." & each one is asked what he needs in the different departments of the work. The items are carefully scrutinized, & what is approved by the mission is at once recorded by the Secretary as a part of the estimates. Thus the entire expenditure for the work & agents in the different districts comes before all the members of the mission. In this way also we become acquainted with the work at other stations than our own. It is easy for the mission to ascertain whether the same rules of economy in expenditure are observed in all the districts, & any anomalous or excessive expence can at once be checked. We think this a better way than submitting the estimates of the different members to local

Committees. the mission approving what the Committee has approved. Each missionary has the opportunity with us of presenting his work & its necessities to the whole mission, & receiving their judgment upon it. And the Prudential Committee may know that all the estimates sent home have been examined & approved by the mission. We have never had the rule that a two thirds vote must be secured to approve any part of the minutes or estimates. Where important matters are under consideration each one is allowed to give the reason for his opinion before voting. But after discussion, a majority vote decides all questions brought before us.

The question of buildings in Bombay is still before us. & the question of a house for Mr. Winsor at Seroor is also coming up — I fear he will not be able to occupy that district unless we build a house there — But more of this anon.

Most fraternally yours

L. Bissell

Ahmednagar, Sept

Rec'd Oct 18

Ahmednagar. 6th Nov. 1879.

Rev. Dr. Clark. For. Secy.

My dear Sir.

I send you with this letter a copy of the minutes of our Oct. meeting. Several important matters required our attention, some of which you have anticipated in your letters of Sept. 13th & 24th, which were recd last month; & we were thankful to have your suggestions on the subjects. The last letter came after our adjournment, but in the matters of which you wrote the agreement between your views & the action just taken by the mission was very gratifying.

In regard to the transfer of Bro. E. S. Hume to Ahmednagar, the mission having learned from his own statement that he & Mrs. Hume were interested in the work they had in hand in Bombay, & would prefer to remain there, no action was taken looking toward a change. The mission also approve of his sustaining a good school in Bombay, to meet the wants of the Christian community in our connection in that city & vicinity. But we think with you that the principal educational work of the mission must be in the Deccan - & for the present at least at Ahmednagar. You will see from Res. 18. in our minutes that the missionaries at this station are to make arrangements for teaching English in some of our schools during the coming year. How far we shall be able to do this in connection with the C. V. E. Soc.s Institution we do not yet know. Mr. Haig is absent on sick leave, & is not expected back till about a year from this time. Meanwhile the Normal School is under my care. But in making changes in the course of study, it would be better that Mr. Haig should be here & introduce the new studies himself, than that we should do it in his absence. One of my letters to him on this subject failed to reach him, & so we are more in the dark than we might otherwise have been. We shall perhaps make only temporary arrangements for the coming year. & leave permanent plans to be more definitely settled after Mr. Haig's return.

The feeling of the mission was that we are not in a position to commence the instruction of a second class in Theology next year.

Mr. Hume has doubtless written you of the long & serious illness of his wife. Though we hope for the best in regard to her recovery, we fear the state of her health may necessitate their absence a considerable part of the year. It would not be easy for us to carry on the work of instructing two Theol. Classes, besides all the station & district work, even if all three instructors, (Bro. Hume, Pastor Modak, & myself,) were at the station & able to work. This matter is therefore postponed till our May meeting.

The appointment of Mr. & Mrs. Smith to our mission is very opportune. We are thankful that they are already on the way hither, & that you can speak so highly of them. The departure of Mr. Harding next year will leave a vacancy at Sholapur which we have no man to fill. It may seem best that Mr. Smith should be located there for a time. But this question will soon come before the mission for decision, & I will let you know the result. Wherever he may spend the first year or two, he will be at work on the language, & it may not affect the question where he will labor after the language is acquired. That there is work enough for another man in this station & district there is no doubt. & if other fields are not still more needy, we shall gladly welcome him here.

Res. 7. in regard to the Byculla house & premises may surprise you. after what some of us have written ~~of~~ respecting the desirableness of retaining that place, & putting it in good order. But those of us who felt strongest on this subject are not now in Bombay, & are not so much interested in the matter personally as those residing there. Those now living in Bombay think the present location an unhealthy one, & that other premises more healthy, & equally favorable for our work can be obtained at about the same cost for which we could rebuild on the present site. This being the case, the strongest objections to removal from the old place to a new one disappear. There is still some doubt whether the new plot of ground can be obtained; but we trust it will be secured & without much delay. The Building Committee have the matter in hand, & will push it forward as fast as possible.

The bungalow for Bro. Winsor at Sirur is another matter on which we were called to act. What we have done, & the reasons for it are indicated in Res. 9. & 10. – The Sirur field is one which we shall wish to occupy permanently, whether any particular missionary re~~sides~~mains there or not. Bro Winsor is now without a house. But for the next four months he can use the barracks, (see Res. 24,) which have been made over to his care free of rent, or live in tents. From March to May his family will probably be at the health station as usual. By the end of May the new house can be in readiness for him, *if it is commenced immediately*. If we wait till we again hear from you, the house will not be completed before the rains, the work must be suspended, & Bro. Winsor must remove his family to some other station for the rainy season. This would involve much additional expense, with loss of time & absence from his field of labor. Just as this alternative was presented, your letter of Sept. 12th reached us, & we thought you would wish us to take the responsibility of beginning the work at once. Indeed, your letter shows that the decision was virtually made to allow a house to be built at Sirur" if the mission feel that it is desirable, &c" — The specific sum to be allowed was not named, & so we hesitated to go forward without first obtaining the direct sanction of the Prudential Committee as we are accustomed to do. I feel sure, however, that they will appreciate the reasons for our prompt action in this case. And there need be no fear that we shall use this as a precedent, & try to do the same thing again; for we tried very hard not to do so this time, & only yielded when it seemed to be a waste of time, strength, & money to delay. The plan of the bungalow before the Committee is that of a comfortable, substantial house for a family, & if the work is well done, little expense will be incurred for repairs for the first ten years, while the rent of a house for that time at the usual rate would be equal to the cost of this bungalow.

In regard to another house at the health station (see Res. 11.) the Committee were authorized to secure a lot which it was thought would soon be sold at auction. It is a very desirable site for a house, near the present mission house (occupied by Bro. Wells.) & if bought for the sum named (Rs600.) would be very cheap.

With a dozen families in the mission, we have but four houses at the health stations, (Mahableshwar & Pánchgani) & only one of them will accommodate two families. Other members of the mission needing a change must rent at high rates, as the house-owners charge a whole year's rent for the hot season - the only part of the year in which the house is occupied. Some of those really needing a change are thus at times deterred from taking it by the great expense incurred, for which there is perhaps no provision in the appropriations.

Res. 13. We found it necessary to give another month's extra pay as relief to our helpers. There is hardly any ~~relief~~ reduction as yet in the price of the common grains of the country, & there appears little hope of greatly reduced prices in the near future. With the poor it is still a struggle to live, & those who can find any one to trust them plunge into debt.

Res 19. & 20. - Mrs. Bissell & Mrs. Winsor will write to the Woman's Board in regard to the work which they wish to carry on - the resolutions show that they have the approval of the mission in asking these appropriations.

The persons mentioned in Res. 21. are employed mostly as additional teachers - some of them have been at work since July, on the strength of "estimates restored" - Others are to begin work now, or from the 1st of January next. Appropriations for the pay of all these have been asked in the regular estimates.

The remaining resolutions I think will need no special explanation. Bro. Harding & the brethren sending their children with him will write of the visit to America. There is no doubt of the expediency, not to say necessity, of this measure. We trust it may not already have been delayed too long.

The cold season is at hand, & we hope to be out in tents soon. We are thankful for health to use in this way - though in our best condition we can only do a small part of what needs to be done.

Very fraternally yours
L. Bissell. Sec.

Ahmednagar, Nov. 6. 77.
Rec'd Dec. 10.

Ahmednagar
5th Dec. 1889

Rev. Dr. Clark. Fa. Sec.

My dear Sir

Your letter of Oct. 25th came to hand today. As it is adverse to the action of the mission taken at its late meeting, I will say a few words in reply, though there has been no time to consult with the other members of the mission. From my letter accompanying the minutes of the Oct. meeting, you will have learned that the mission sanctioned the building of a good house at Sirur, & the reasons for such action.

Dr. Hazen suggests that Sirur is not a good center for missionary operations, & therefore we should not be at the expense of building a new house there. But for the large district containing 80 or 100 villages, of which Mr. Winsor now has charge, Sirur is the natural & only appropriate center. It is but 15 miles from a Railroad Station, & is on the English turnpike between Poona & Ahmednagar, & thus accessible at all seasons of the year. Whether Bro. Winsor is able to hold on there for a longer or shorter term of years, I hope that the Sirur district will be permanently occupied by a missionary of our mission.

I do not understand how Dr. Hazen, knowing the locality of the several stations should have suggested Ráhuri or Wadále as a place of residence for Mr. Winsor while in charge of the Sirur district. These stations are 22 & 26 miles N. & N. E. of this city, while Sirur is 32 miles S. W. of us - thus making the two stations named respectively 54 & 58 miles distant from Sirur. I think Dr. H. must have thought of these houses only as a possible place of retreat in the rainy season, when Mr. Winsor could neither keep his family in tents, nor leave them at the health station. But such an arrangement would place Bro. Winsor in a very unsettled & uncomfortable position, instead of meeting the suggestions of your previous letters, urging us "to treat him fairly & generously", & to "see to it that due provision is made for him in the best possible way." &c. I hope therefore that on receiving my letter with the minutes of our Oct. meeting, our action will be approved by the Prudential Committee. Otherwise, we shall sincerely regret that in this instance we have failed to interpret aright the wishes of the Prudential Committee as conveyed in your letters.

It is now too late to reverse our action in regard to building a bungalow at Sirur. The work is already begun, & Rs1000. have been paid to the Contractor. The reasons for this speedy commencement of the work I have already given in my letter of Nov. 8th accompanying the minutes of our meeting.

Most sincerely Yours
L. Bissell

P.S. The above letter I send to the brethren of the mission with your letter to which it is a reply. This postscript I do not send. I am sorry to see the suggestion of Dr. Hazen about Bro. Winsor being sent to occupy a house in one of the northern districts. The very suggestion is fitted to irritate one of Mr. W's temperament, & no one of us would be likely to accept pleasantly such a banishment from the district in which his work is, not to mention the fact that those houses are occupied by brethren Fairbank & Ballantine a good part of the time. they are situated right in the center of their districts. And what is Mr. Winsor to do during the four or five months of his residence there? He is not a man to sit still quietly folding his hands; & if he goes to work in those fields already burdened by complications with the S.P.G. agents, there is danger of "confusion worse confounded."

Mr. Winsor seems much interested in his present field - he there comes in conflict with no other members of the mission. And though his method of working is not in all respects like that of some of the rest of us, there is reason to hope that with the help of his excellent wife he will do much good. But he is one of those irrepressible spirits whom it is impossible to bind. And to send him to a house 50 miles away from his work would, I fear, be fatal to his peace & that of the rest of us — Sirur is not like Satara or Sholapur, a center where several missionaries might reside, & occupy outlying districts, but it is a good center for one man - & as some Eng. officers including a surgeon are stationed there, it can be occupied the whole year. I do hope Mr. Winsor will not be sent away from Sirur till Providence calls him elsewhere.

yrs. L. B.

Ahmednagar.
Recd Jan. 12. '80.

Ahmednagar
28th Jany 1880

Rev. Dr. Clark. For. Sec.

My dear Sir.

Enclosed I send a brief report of the work in this district the past year, especially that part of it in which I have been engaged. I have not referred to the instruction given to the Theological Class, as the report of that work will come more properly from Mr. Hume. I am sorry I have found so little time to follow up the work in the villages, as notwithstanding the depressed condition of the Mahárs, there never has been a time when work among them seemed more promising of fruit than now - But my lack of service has been partly supplemented by the labors of Pastor Modak, who has seemed to enjoy much this change from pastoral to evangelistic work.

We were greatly cheered by your letter of Nov. 5th, giving us our appropriations for the year in accordance with our estimates. I trust the results of the year's work may be as much in advance of past years as the appropriations are.

You will be sorry to hear of the continued illness of Mrs. R. A. Hume. She remains so weak, & gains so slowly if at all, that we have fears she may never regain her strength so as to resume her work. Mr. Hume has been away with her since the 8th of Dec. (excepting a visit of a week,) & his children, four little ones, have remained here with us. He has now come to take them also to Bombay, & await there what a merciful Providence may grant in the coming months. Mr. & Mrs. Smith have come none too soon. We are very much pleased with them, & they are taking hold of the language in earnest. If they had been a year earlier, they might have taken some part of Mr. Hume's work in his absence. They will be ready to do anything they can to help us, & even their presence & society are helpful. We thank you & the Master for sending them here.

Mrs. Bissell has her hands full of work, every hour of the day bringing its special duties. But there seems no other way at present than that she should also superintend the girls school. ~~also~~ It simply means give as much attention to it as you can, & keep the native teachers at their work. There are only so many hours in the day, & when 24 of them are occupied with assigned work, additional labors clamor in vain for a place. But we are both in good health, & it is a pleasure to work. The Lord has been good to us in giving us so many years of our life together in his service.

Bro. Harding is preparing to leave in a couple of months - Bro. Gates should not be left alone at Sholapur. I wish our Lemuel, the oldest, could see his way to come & stand in this gap - But his poor health has rather discouraged him for a year - I think however, he is as strong as I was 30 years ago - & that he would find this active life better for him than sermon-writing in a parish at home - But we have written him plainly, & leave the decision with him -

I hope in a week or two to hear from you in reply to our minutes & letter sent Nov. 8th –

The following is the list of Bible women now employed in the mission so far as I have been able to ascertain –

	District –	under direction of
Bhágabai Báláji.	Bombay,	Mrs. Park
Tubábai Bhagaji.	Ahmednagar	Mrs. Bissell
Pritábai Jáirám.		
Ruthbai Dájibá.		
Vitthábai Dagadubá	Kolgáv	
Bhágubai Satwaji		
Zankábai Powar	Western District.	Mrs. Hume
Náibai Dájibá		
Dripatabai Náráyan	North District –	Dr. Ballantine
Sagunabai Dewaji		
Yamanábai Nimbaji	N. E. District –	Dr. Fairbank
Gangóbai Gyánobá		
Dripatabai Bhiwaji		
Vitthábai Rabhaji		
Yesábai Sakarám		
Kásubai Náwaji		
Muktabai Shetibá	Sirur –	Mrs. Winsor.
Ráhibai Dhondubá		
Gangóbai	Sátára –	Mrs. Bruce –

Very sincerely yours, L. Bissell

Rec'd March 1

Ahmednagar.
15th April 1880.

My dear Dr. Clark.

Your kind letter of Mar. 6th has just come to hand. I was intending to send you a line by tomorrow's mail, & am happy to get yours in time to reply to it –

The aspects of the work here have not changed since I sent you my report – Times are a little easier than they were three months ago – that is grain is a little cheaper, & beggars are not so numerous or importunate. But the question of changes in our scale of pay for native helpers, which will come before us at our meeting next month, is an important one. We must advance a little in some places; though by no means as much as we should if the famine prices had continued.

You are right in supposing that our relations with the S. P. G. are somewhat easier than formerly – But this must be borne in mind, that by the articles of our compact (of Jan. 1st 1879) their agents are excluded from the southern district, so I have less trouble from them than Drs. Fairbank & Ballantine, who meet their agents at every turn. But there is a partial understanding of our mutual relations, which even in the districts jointly occupied, helps to disarm friction of its rougher aspects.

Thanks for what you say of our boys at New Haven - I think Lemuel is unnecessarily troubled about his ailments. It seems to us that he is suffering from too long continued hard study - & that he would find the knocking around in preparation & the sea voyage & here just what he needs to set him all right - Better by far than taking charge of a parish & sitting down to write a sermon or two each week - We believe he has a good strong constitution, & is as healthy as I was 29 years ago this spring, when we first sailed for India - But we have written to him on these matters, & he must make the decision for himself. I am glad that you saw & talked with them when you were in

New Haven - They both spoke of their interview with you.

The prolonged illness of Mrs. Hume has brought the care of the girls school here upon Mrs. Bissell for the past few months; & it will be for the mission to say at our meeting next month who shall take charge of it when it opens again the 1st of June. During April & May it has a vacation - Mrs. Smith has had experience in teaching, & we think would do well with the school after she gets the language, if she likes the work & has strength for it. I will also bring before the mission your suggestion in regard to "one or more single ladies to have charge of the school, & to engage in such other labors" as might offer. Mrs. Hume has been gaining the past month, & we trust may be able to return here in June - But she should not undertake the charge of the school again in her weak state. It is too heavy a burden for my wife, unless she gives up a good part of the other work in the city, which there is no other one to undertake - If the single ladies were here, & ready for work now, there is no doubt we should gladly allow them to do it.

We have been well during the last six months, & enjoyed our work, though the absence of Mr. Hume has kept us more at the Station than we wished to be. Mrs. H's child is still in Mrs. Bissell's care - it being thought to be better both for the mother & infant that the latter should remain here.

And so good Secretary Bush has been called to the higher service. Permitted to work for the Master up to the last hour of life - What a privilege! Surely such a man, going from that pulpit in Albany directly to the company of the redeemed, would feel as much at home in the latter place as in the former. And would not his first thought be on coming to himself, "What can I do for the Master here?" Secretaries Warren & Bush have both "finished the course" since I last saw them at the glorious meeting of the Board in Providence. They "fought a good fight," & "kept the faith" - henceforth for them is "the crown". What pleasant recollections I cherish of

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labors in company with these good men visiting the churches. What heavenly converse – what singleness of aim, what earnestness of purpose, what unshaken faith in the midst of coldness & selfishness. And what a fragrant memory they leave behind in scores of churches, & thousands of istian hearts. The labors & prayers of such men are a rich legacy left to the Board, not unworthy of mention in connection with that munificent bequest received from Norwich last year – & like that, it will follow your work at home & ours abroad as a benediction through coming decades of years.

We have sent home a large delegation from our mission – Bro. Harding & party, whom I hope you will see before you get this letter. In conference with him you will learn more fully of many things here than can be learned from letter –

Most fraternally yours
L. Bissell

Recd May 17.

Ahmednagar
6th Feb. 1880

My dear Dr. Clark.

Your letter of Dec. 24th in response to our call in the minutes of last October came to hand yesterday - It makes our hearts glad - It seems so good, & withal rather novel to us, to be able to ask what we need, & receive it. We will praise Him whose is the work & who has provided all - In regard to the additional house at Panchgani, it is just a matter of comfort & economy - Many of our missionaries must go to the Hills in the hot season - My wife never liked it, & has spent only two seasons there in her whole missionary life - But others are different - now hiring a house is expensive, costing as much in one season as the repairs of a good house cost in three or four - & then we often cannot find a house at all suited to the comfort & convenience of the family who is to go - So in the course of ten years a house often pays for itself

Rec'd May 17

in saving rent – But this matter will come before the mission again at our May meeting –

I am so glad our action in regard to the Firm house was approved by the Prudential Committee – I wrote of this in Dec.

One word in regard to Dr. Ogden & her return – Please see & talk with Bro. Harding before taking any action about sending her out again. If her system is affected in the way she thought it was before leaving, it would not expedient for her to return – Her state of health seems to have a great effect upon her nervous & mental condition –

I write hastily just as I am leaving for a short tour – I am sorry to say the state of Mrs. R. A. Hume's health continues very critical – Mr. H. has taken his eldest three children to Bombay – the infant remaining for a time in the care of Mrs. Bissell – We are all well & love to be at work

Most fraternally yours

L. Bissell

Ahmednuggar, Feb. 6, 1880
Rec. March 10.

Ahmednagar May 20. 1880

My dear Dr. Clark

I suppose it devolves upon me, perhaps more than any one else to write the usual report for this school. But as I had the oversight of it merely for the months of Feb'y & March, and that only partial, I do not feel prepared to report upon it. A few brief statements are all I should think it proper to make under the circumstances. I found there were 89 girls in attendance in the different departments - 28 in the higher, 17 in what is called the intermediate, and 44 in the primary. The Mission Pandit was teaching 4 1/2 hours daily, another pandit teaching Eng. one hour, a native Christian, formerly head teacher in the Normal school was teaching three hours, and had charge of the devotional exercises - There were also two female teachers in the upper school, one in the intermediate, which is comparatively small, and three in the primary. I did not take the school over in charge from the native teachers, but simply went in to take two Bible recitations, to sing with them, to take charge of their Tues. prayer meeting, and to assist during the sewing hour. I think the school was as orderly as could be expected with the supervision it had.

The thing which impressed me most was the seeming pressure upon the girls, particularly in the upper school. They had a great deal to do, and were hurried from one thing to another with little respite. They looked weary and dispirited, and had almost uniformly poor lessons, according to the testimony of the various teachers. I think this was partly the result of having the studies &c. arranged with reference to Govt. examination. There are many things in the course of study pursued in the school which we consider important for our Christian girls, but do not count in the Govt. exam. They must have what that requires, and the others have also to be crowded in. The result is, a greater strain in my opinion, than these girls are able to bear. They are almost entirely from the Shanar caste with minds of comparatively small capacity, and I cannot think it wise to have them try to do so much. On this ground we do not approve of the Govt. exam. If it were simply an exam. of our course I should like it much. I believe it approach is nearer to this one on the Madras side, and hence is approved there. The grant of nearly 300 rupees which has been received this year is rather tempting when we are so often straitened for funds. But I think it would be better to have this small grant direct from the Ind. Com. We certainly need more means for this work.

and it was probably this need that led to the application for the grant from Govt. more than the idea of any special benefit to accrue from it to the school. Undoubtedly it would act as a stimulus upon the teachers, but I think faithfulness on their part might be secured in some other way. There has been an endeavor during the last few years to limit the scholarships of this school to those who could enter by examination the intermediate room. This is very desirable certainly, and what we must aim to carry out eventually. But in many villages where Christians are residing there is no school, and a bright promising girl might in this way be shut out from all hope of an education. These Mahars are almost without exception too poor to support their daughters at school away from home. Even where there is a school in their midst parents are often too poor to spare their girls from work. or if they could do this, there might not be another girl in the school, and one would not be willing to go alone. But the great difficulty in the way of girls attending school in the villages is the lack of interest the parents take in their education. I am not speaking of the second generation of Christians. They do prize education for both sons and daughters, and all the Mission employees have for years partly supported their daughters in this school. But these newer Christians who never had the advantage of even learning to read, do not appreciate the idea at all and so are not ready to make the least sacrifice for the sake of securing a daughter's education, even if they had anything to sacrifice. Add to this their extreme poverty, and the thing is out of the question. Often the only way in which we can gain the consent of the parents to give their daughter a few years of school life is to assume her support. Her improved appearance when she visits home at vacation, her reading and singing, her more cleanly ways, all commend themselves to her parents, and lead them and others to appreciate the advantages she has derived by her stay in school more than anything else could. I think, therefore, the time has not come for making any stringent rule with regard to village girls. We must consider each case that comes up, and be ready to assist with scholarships promising girls of Christian parents to some extent, certainly. If the school fund is not large enough to allow of this, then each should have a small sum to use for girls of his own district. If that is wanting, we must do as some of us have been doing for the past few years, take the responsibility upon ourselves, and by private means, appeals to friends &c. raise scholarships outside the general fund. This is not the best way.

but seems all that is left us. I am hoping that the brethren will in their estimates ask for at least 200 dollars add'l for the school. I do not regard my taking charge of the school now, as at all a permanent arrangement, I have all the work among the women that I can do, and since this is well started after much effort I shall be loth to give it up. Am planning to give myself time for at least a few visits every week, if my strength continues. As regards a young lady or ladies for this school or other work, I should welcome them. But there are not accommodations in Nagar such as would satisfy them. I think this is one reason why they have failed to succeed here. Neither of the three houses would suffice for a family and such rooms as a young lady would feel that she ought to have. Those who have been here have felt that proper provision was not made for them, and it has been unfortunate all around.

Then it is a fact that unmarried ladies do not seem to bear this climate very well. But the brethren have probably written upon this subject.

I fear this is hardly a report of the school. Please regard it as a private letter simply. We are sad just now over the death of the dear little Hume baby which had been with us for some time. It was taken quite suddenly with Bronchitis. My boys and I have been spending the hot season at the station. My husband has been upon the Hills for this month as he needed the change. We are well, and very busy—

Kindest regards to Mrs. Clark and yourself

Yrs. very sincerely

M. E. Bissell.

Rec'd June 21

Ahmednagar, 26th May
1880.

Rev. Dr. Clark, For. Sec.

My dear Sir,

I send you herewith a copy of the minutes of our meeting held this month at Mahableshwar – also an abstract of the estimates prepared for 1881. I have not copied the names of our native helpers, & all the other items in full, as last year. The names are generally the same as last year, with the addition of one to four new ones in some of the districts. If anything about this abstract is unintelligible, I think Mr. Harding, with last year's copy of the estimates before him, would easily explain it.

In regard to the Resolutions passed at the meeting, some of them may need a few remarks in explanation.

Res 1st is cautiously worded – & it thus best expresses the sense of the mission. The climate of this part of India seems to prove very trying to the health of single women. Dr. Fairbank feels so strongly on this point, that when his own daughter proposed to come, he wrote dissuading her from it. And yet so great is the harvest, & so few are the laborers, that if young men & wives willing to come are not to be found, & single ladies offer themselves, we cannot to them, do not come. But especially in their case, should good health, habits of economy in the use of funds, a cheerful disposition, & readiness to receive suggestions from others be considered essential qualifications.

Res. 2d. after what is said above needs no further remark—

Res 3d— The depreciation in the value of the rupee varies but little from last year. The pressure of the famine is less, though the relief is greater in some districts than in others. The feeling of the mission was that it was not well to be continually asking for special grants & if the proposition had been that we ask this only for the current year, it would probably have been lost. But the present allowances were mostly fixed when the rupee had a par value — or ten rupees were worth a pound Sterling; & it seems not far out of the way that they should be restored to that footing.

Res. 4th. Bro. Park tells me that he has already written you fully on this topic. There is no doubt that the Hall would be a great help to the efficiency of our work in Bombay - especially to one who like Mr. Park is able to draw good audiences of the educated classes by lectures & evangelistic services. Whether the same sum expended in a different manner in some other part of the Marathi country would not produce greater results, may be questioned.

Res. 5th - While the old premises at Byculla were retained, Dr. Norris did not wish a Dispensary built upon them. But now that there is a prospect of obtaining new premises, in a more healthy locality, she wishes that the building may be put up.

Res. 6 - The "Mandap" I understand is a convenient place for holding prayer & conference meetings, near the Pastor's house.

Res. 7 - This is a new departure, but commends itself to the judgment of the brethren of the mission. The difficulty is to find a person who ~~combines~~ possesses the requisite qualifications. Perhaps there is no way but to make the trial with some one who seems fitted for the position. Mrs. Bissell now has such an amount of work in hand, that it will be impossible for her to give all the time to the girls school which such an institution needs. She does not wish to give up her outside work among the better class of women - for it has taken much time & effort to gain the advantage she now holds. A trustworthy matron, who was also an assistant teacher could take much of the work of supervision & direction of the daily work of the school, while Mrs. B. still had a general superintendence of the whole. If we find that the plan does not work well, it can be dropped, & the expense will have been only a tithe of what it would be to bring out a young lady from America, support her for a few years while acquiring the language & then send her home if health failed. [My wife says she has sent you a letter in regard to her work, which I have not seen, as I am writing at Panchgani. I may have repeated some things she wrote - hope we have not contradicted each other!]

I may as well speak in this connection

of Resns 8. & 32. both of which have reference to the Girls School. The present house consists of a long row of rooms, larger or smaller 6 in number; one having been added from time to time as the necessities of the school were found to require it. It was first built for, & occupied as a boys school, ~~long~~ before the arrival of the oldest missionaries now on the ground, & only about a dozen years ago was the girls school brought into it. So the main part of the building is over 40 years old.

(I will if possible obtain a photograph of the house & send you after my return to Nazar)

The question has often been asked, why do you not ask an appropriation for a good building for so large & important a school? The reply has been, because we can get on with this a few years longer, the Board's funds are low, & the expense of a new house is great. But the patching up & repairs of the old house from year to year amount to a good deal, which if put into a good substantial house would be saved. Some fifty feet in length of one of the outside walls is leaning badly, & must be taken down & rebuilt in the coming year, for the safety of those teaching & studying in it. And Mrs. Bissell feels that she needs the additional room to carry out satisfactorily her plans in regard to the school. But the fact remains that after all our patching & mending, it is only a shapeless old house, a temporary makeshift, to be replaced as soon as may be by a better & more commodious structure.

A good School building, with neat fittings & surroundings, is in itself helpful in educating the taste & improving the habits of the pupils — a kind of education greatly needed by native women. The Normal School buildings of the C. V. E. Soc. & the new Lecture hall of our mission, both plain & tasteful structures are ornaments to the city. Their very appearance suggests work of a high order. But the present Girls School house could by no stretch of language be called an ornament to the city or the mission grounds. It is rather disfiguring, & it is only when we think of the work done within its walls that we look at it with any satisfaction. Many ornaments of the native Christian church have indeed been wrought & polished there.

Shall we have a new & better building, one in fittings & appearance more in keeping with the work to be done in it? We leave the question with the Prudential Committee.

Res 9. The Rules following on this & the next two pages of our minutes give our new "scale of pay" for native agents. These are framed with a view to encourage self-improvement & fidelity to duty on the part of our assistants, & thus we hope greatly to increase their efficiency. The proposed new scale begins with an allowance just about the same as we now pay, but allows of a gradual increase if they are faithful, & fit themselves for a higher style of work. If this scale is adopted, it may increase by some five per cent the average pay of our Bible Readers & teachers in 1881 - say Rs1000. in all. I think not more.

Res. 14 - This Inventory will be prepared & sent to Mr. Ward as soon as possible after I return to Nagar. It was next to impossible to make it out correctly before our mission meeting.

Res. 15 - The question of assembling another Theol. class next month. was discussed, & at length decided in the negative, though the vote was a tie. Those of us who opposed bringing them together now, felt very strongly that we were not prepared to carry on the work of instructing ~~the~~ two classes at the same time so thoroughly as it should be done; & also that the withdrawal at once of sixteen, (6 in the present class, & 10 in the new one) of our best men from their village work would denude the districts too severely & cause serious hindrance in our operations. Other reasons also influenced us, as that when we withdraw an agent temporarily from an out-station, the S. P. G. people call it "abandoned" by us, & open for occupation by themselves. But if the present class completes their course of study, & enter upon their work before the 2d class is called together, it will reduce the loss in the districts to a minimum, & give us time to arrange for their instruction.

Dr. Fraser, to whom Bro. Hume is to write on the subject of assisting in the instruction of our Theol. Classes, is an earnest Christian man, & though over sixty years of age, possesses still much vigor & ability for labor. For some years past he has been especially associated with the Methodists. but for several years, long ago, he was pastor of the Free Church of Scotland in Bombay, & we think him quite unsectarian in feeling. His has been rather a chequered career, ending in an appointment from Govt. as Railway Magistrate; which position he has held for the last ten or a dozen years. He has recently resigned the service, & will probably receive from Govt. a fair pension. I do not know how fully he has acquired a knowledge of the Marathi language. But if he has this well at command, I think he might very profitably instruct our Theol. Students. This is perhaps enough to say of him before we know whether he will consent upon any terms to be employed by us.

Res 31 - The item of Rs 5.500 in our supplementary estimates, for making necessary changes & putting a corrugated iron roof on our houses at the health station, was inserted with some hesitation, after we had already increased our estimates by several thousand rupees over those of last year. Nevertheless we think it will be true economy in the end to do this work - The roofs of the three cottages are now thatch, & on account of the excessive rainfall at Mahableshwar, (some 300 inches in a year, & nearly all in the five months from June to October), this thatch must be renewed once in two years. This costs on the average Rs 1000. for every two years. or in ten years time Rs 5000. Besides this the time & trouble of superintending the work of putting on the new thatch roofs, should also be counted in the cost of keeping them up; for it is so much taken out of his time & strength for missionary work. This work must always be done in the cold season, the most valuable part of the year for tours, & outside work among the people. If we put on an iron roof, it is good for 12 or 15 years, with very slight repairs. So it is simply a question of a large outlay at once to put the houses in good order, or a still larger outlay of money & time extended over a term of 15 years - Where the occupation is likely to be permanent as it is here, there is no doubt that it is economy to make thorough work at once, if the means are at command.

The other resolutions & action of the mission will, I think, be intelligible without any farther explanation. They are for the most part in the regular line of our work. Some of them affecting individuals, will no doubt be mentioned by them in their letters to you.

Your note of March, inquiring about a statement in ~~the~~ "Mission Life" by Mr. Williams, was duly received — & I have written Mr. Williams in regard to it. The same statement appears in their report just published in this country. It is an atrocious slander, & if he will not correct it we must — our position on the caste question will bear any amount of ventilation, the more the better.

I came up here just a month ago — spent two weeks at Mahableshwar, at the time of the meeting, & the rest of the time have been here in Panchgani with Mr. & Mrs. Smith. I am to leave tomorrow to return to Ahmednagar. The others will stay till after the burst of the monsoon cools the air on the plains. It has been a trying month for Mrs. Bissell, as in addition to the heat, & ordinary duties. She had the care of the infant ~~child~~ of Bro. R. A. Hume, a delicate child, who sickened & died ten days after I left Nagar. Mrs. Hume we are glad to say is very much better, & hopes to enjoy comfortable health again. Bro. Park has been sick with measles, & all his children also, but they are now well over them. The rest of the mission families, so far as heard from, are well.

I am thankful to say we are still spared in good health, & love work as well as ever, though I am learning to recognize the fact that I become weary sooner than I did 25 years ago.

In the service of the Master

Ever truly yours

L. Bissell

Ahmednuggar, May 26. 1880

Rec'd June 28

(Copy)

Ahmednagar. June 1880.

Rev. T. Williams.
S. P. G. Mission. Ahmednagar
Dear Sir.

I sent you a letter in April last inquiring about a statement made by yourself in the periodical called "Mission Life", published in England, & also in your report for 1879. (page 45.) issued in this country. In this statement you charge the American Mission with tolerating caste, excluding the children of Mang converts from their schools. &c. After giving an account of the firmness with which you dealt with a case of caste in one of your own schools, you add the following paragraph.—

"Some time ago the American Mission had a similar trial, but had to give in. They wished to admit a Mang into their school, but thereupon all the Mahar Christians threatened to leave, & if I remember left. Instead of holding out the American missionaries yielded, &

in consequence their converts are mostly all Mahars, & caste feeling is rampant among them doing serious mischief."

As I knew that the children of converts from the Máng caste had been studying in some of our schools side by side with others for over thirty years, & I had myself often employed the educated pupils as teachers, you may judge of my astonishment on reading the above statement. I therefore sent you the note of inquiry referred to above. In your reply you say.—

"The incident to which I alluded in my report I find to be this — about 11 or 12 years ago, perhaps not as far back, at a time when it seems a Mr. Bruce was living at Rahuri, one or two Máng families had been baptized. The Máng parents naturally desired their children might be taught with the Mahar Christian children. This the missionary wished too, but the Mahar Christians opposed it, & the missionary gave in to them".

Your account is given with all the

positiveness of an eye-witness, while it is a statement regarding matters which occurred long before you or any of the S.P.G. Missionaries came to this district. Had you taken the trouble to inform yourself of the facts in the case from a trustworthy source, you would have been saved from publishing to the world a flagrant slander of your neighbors, while professing to give a truthful account of the work of God.

After receiving your letter, I asked Mr. Bruce whether he recollected the incident alluded to, & he said he did. At the time of the occurrence Mr. Bruce was residing in Rahuri, & was the only missionary who had anything to do with the school — though you have chosen to say, "the American missionaries yielded", as if the whole mission were pitted against one poor Máng boy, & keeping him out of school through fear of the Mahar Christians! Mr. Bruce handed me a book containing a collection of "Letters from India" to Sabbath Schools in America, one of which on "Caste influence in School".

gives a full account of the incident at Rahuri. These letters were written by Mr. Bruce, & the one on Caste is dated April 10: 1871, with no reference whatever, you will notice, to any vindication of himself from the aspersions of your report. The account in the book is too long to insert here entire, but a few extracts in the words of the writer will be quite sufficient to show what stand was taken by him at the time. He says - "A short time ago, when we decided to admit a Máng boy to the privileges of our school, although he was well behaved, & the son of a Christian, yet it made quite a commotion. About half of the boys supported by mission funds left the school, & the woman who made bread for them said she would do so no longer if the Máng boy was there. x x x x We did not know but we should have to send all the scholars home because we were unable to make any arrangement for boarding them. Of those whom we tried to secure, some had one excuse, & some another, but we could generally see that caste prejudice was at the bottom. The prospect looked rather dark, *but we resolved that we would not send home the Máng boy* unless we sent them all home. We would not yield the principle even if we lost the entire school. I am thankful to say, however, that we finally succeeded in getting a good Christian family who were glad to come & do the work." The boy soon after ran away, & proved unworthy of the efforts made to secure him the privilege of attending school. This is only what we often find, that those whom we are seeking to befriend fail us just when a little firmness on their part is needed. But in this case the principle was established, that the children of Mang converts might enjoy the privileges of the school. And since that time other children of that class have attended the school in Rahuri.

You will see from this account that nothing could be farther from the truth than the representations made in your report. There was no lack of firmness, no thought of yielding the principle. This has been our uniform treatment of the caste question.

On my arrival in India in 1851, the very first sabbath after reaching our station, the senior missionary baptized a young man from the Máng caste. Others of that caste had been previously received to the same church, in which were also converts from the Mahars, & from the Bráhmans & other high castes. The young man then baptized was afterwards employed by me as a servant, being also allowed some part of his time for study. After several years he was employed by the mission as a teacher, & then as catechist. He is now deacon of a church in which are Christians of other castes, & in the absence of the missionary he has the superintendence of the other native helpers & their work in that district. This is but one example of the way in which we have dealt with converts from that caste. In some of the districts occupied by us, no converts from the Mángs came in till 10 or 15 years ago, & in others places still more recently, as Providence opened the way. But they have always found us ready to receive them, & accord them equal privileges with other Christians. No one claims that all caste feeling has disappeared, or that the former social position of the Máng converts never causes them any annoyance. The struggle must be maintained for many years to come. Have pride of birth, position, wealth no place among English & American Christians?

But this much we have done & are doing for converts from this lowly caste. We have educated many of their children, & have some of them now in our employ as teachers, catechists, & Bible women. Some of the best female teachers in the girls school at Ahmednagar have been from this class. They receive the same pay & allowances as those from the Mahar caste. They have the same church privileges which converts from all other castes receive. Their children attend our schools, & enjoy all the rights that are accorded to others. Those who know anything of the strength of caste feeling among Hindus, will not need to be told that such results have been secured only by a constant struggle against caste prejudices. The stand which you represent that you took last year in regard to the admission of Mang children to one of your schools, may have been a new departure for yourselves, but was not at all so as regards our position. And it seems wholly uncalled for that you should make this injurious statement respecting a mission which began the contest with idolatry & caste at Ahmednagar 40 years before you came to the district. I leave ~~it~~ to your own sense of justice & responsibility to the Master, who has said, "I am the truth", to decide what correction you ought to make of these mis-statements, which have been published to the Christian world both in England & India.

One word more of correction. You say that as a result of our yielding to caste prejudice, our "converts are mostly all Mahars." That a majority of the communicants in our Churches are from the Mahar caste is true; ~~but by~~ for of all classes they have proved the most accessible. But it is by no means such a majority as is indicated by your words, "mostly all Mahars". Besides the several scores who have come from the Bráhman & other high castes, over 150 baptized persons are from the

Máng caste. These are unequally distributed through the different districts of our mission, & there are still some of the churches which have no ~~representatives~~ converts from that class.

Misrepresentation is nothing new in our experience, & we long ago learned that we could better endure any number of wrong statements respecting ourselves, than to utter one false word about others. I make these corrections in the interests of truth, & for the sake of the Christian public who might be misled by your report, & fear that a false type of Christianity was being introduced by us. For those intimately acquainted with our work, no such correction is needed. Unless you make the needful corrections of the injurious paragraph, we shall feel it right to publish the substan of this letter.

In behalf of the American mission
yours truly
L. Bissell

(Copy)

(Reply to the preceding letter.)

S. P. G. Mission
Ahmednagar
15-7-80

1 My dear Dr. Bissell,

The delay in replying to your letter of last month has been unavoidable. It was only yesterday I received it.

I am glad of the extract you have given from Mr. Bruce's letter. It establishes the fact of there having been a struggle of the kind referred to by me. It does not however show that Mr. Bruce came out victorious. The native Christians from whom I first heard of the matter, & those whom I have since questioned, uniformly state that he did not. Their impression is, evidently, that the Máng boy had to leave before the Mahars began to attend as before.

This being my reply to the main question, it would serve no useful purpose to take your objections in order & reply to them, since they more or less depend upon that.

If you publish the missives sent me on this question, I request you will also publish my replies.

Yours faithfully
(Signed) T. Williams
S.P.G. Missionary—

(Soon after the above letter was recd, further correspondence & an interview of Mr. W. with Mr. Hume took place, & the following letter came from Mr. Williams.)

(Copy) 2

Ahmednagar 4-8-80

My dear Dr. Bissell.

The explanation given yesterday was more explicit than anything I had heard before. Whatever be the account of the matter that has gone out among the native Christians, from your & Mr. Hume's account of it nothing more it seems, could have been done by any one than was done by Mr. Bruce.

I have already said that I went to Rahuri myself & inquired. It was in the Mahar wada that my inquiries were made. The result of those inquiries was confirmatory of what our agents had already said.

In my next report, which I shall ere long have to make care will be taken to state that while the native Christians have the impression that Mr. Bruce failed in the said incident in his struggle with caste prejudice; the American Missionaries themselves give the contrary account.

Believe me.
yours very truly.
(Signed) T. Williams

Ahmednuggur. June 1880
Rec'd Sept. 6

Ahmednagar 4th June
1880

Rev. Dr. Clark. For. Sec.

My dear Sir.

Your letter of Apr. 21st, informing us of the appointment to our mission of Justin Abbott, was duly recd. & we rejoice in the prospect of another reinforcement from among the children of the mission. It will be in season to consider the question of his location next October -

June 4.

The circular letter on the relations of missionaries to the native churches will receive the attention of the mission.

Dr. Fairbank will doubtless write you in regard to himself & his wish for a furlough, or otherwise. I do not think he wishes to visit America for some years to come, unless some unforeseen events should make it necessary.

Enclosed I send you a copy of a letter from the Bishop of Bombay, recd. while I was at Panchgani - & also of my reply - We invited him to occupy our new chapel for his evening service - This seems to have thrown him into convulsions, the result of which was the letter of which a copy is enclosed - The letter suggests how short a step it is from the sublime to the ridiculous. Some of the brethren thought I was too hard on him in the latter part of my reply - But I think there is no use in sending a letter to such a man, if a little plain truth may not be infused into it - I send them to you to show what men we have to deal with, & what stuff passes for reasoning & truth among them - I think our disgust at their assumptions should not be greater than our compassion for their bondage, & our gratitude that we possess a liberty which is hid from them.

In haste

as ever truly yours

L. Bissell

Copy.

Of a letter of Bishop Mylne of Bombay.

The Rev. Dr. Bissell.
Mission House. Panchgani.

Dear sir,

Mr. Falloon tells me that you & Mr. Wells have had the courtesy to invite me to preach in the chapel of your mission in this station; & I have thought it best to send my reply to yourself.

Few people I think, understand what a continual source of pain it is to me to feel how many Christians there are in whose preaching of Christ I can only, like S. Paul, rejoice, without actively co-operating in it. You I think have seen from previous communications of mine that I am not the self-satisfied unfeeling partisan which some would believe me to be, but have a tender heart for many from whom I am cut off.

It is a real pain to me that I cannot accept your kind invitation. But if I were to come to your chapel I should find myself in a dilemma. Either I must meet you & Mr. Wells as ordained ministers holding a commission as valid as my own; or else I must on your own ground, & in the face of your own people, claim to be myself a directly accredited messenger of God without conceding the same character to you. My principles make the first course impossible, courtesy precludes the second & I fear no middle course is open to me. To come & address your people as a congregation, & in a building which has an existence apart from what I hold to be the apostolically constituted order, & to suppress all mention of the things which I believe to be wanting among you; would be virtually to sink as unimportant what I believe to be of the very essence of the church. You would not invite me to come as the direct teacher of beliefs which you do not hold: & that is the only capacity in which I should feel it right to appear.

With many thanks for your Christian kindness, & in the hope that I have said nothing of a contrary nature,

I am, Yours very truly

(Signed) L. S. Bombay

Copy.

(Of the reply to the preceding letter.)
To the Right Reverend Dr. Mylne.
Bishop of Bombay.

My dear Sir.

Your courteous note of the 18th inst. was handed to me the next day on my arrival here from Mahableshwar. In it the reasons are given for your declining to accept an invitation to preach in our mission chapel at this place next sabbath. With this statement of your views & feelings before me, I am far from saying that you were not right in declining the invitation. If the only alternatives were to surrender your principles, or do an uncourteous ~~act~~ thing, & no third course was open before you, it was certainly wise not to undertake the service. Had the matter presented itself to us in this light, we should have forborne to send the invitation - even at the risk of a seeming want of courtesy on our part: & I beg you to believe that it was farthest from our thoughts to place you in an embarrassing dilemma, or in any way to give you pain by asking you to occupy our chapel for the Sabbath evening service. May I in the same kindly spirit of your letter, state briefly the reasons why it seemed to us right & courteous to extend to you this invitation.

In the first place, the congregation which worships in our chapel is not exclusively of our own, or of *any one* denomination - but is made up of members of the Church of England, & other Christian Churches, who happen to be resident at the station at this season of the year. Some few perhaps attend who are not connected with any Church organization. The Bishop of the diocese being at the Station, & this being the only convenient house of worship in the place, we knew it would be acceptable to ~~the~~ members of the Church of England — & we think not unacceptable to any — that he should conduct one of the services. The congregation being thus composed of Church members of several different denominations, it did not occur to us that it would be an essential part of the service to urge upon their attention any particular forms of worship, or order of Church government, or indeed any peculiar doctrines or beliefs which would be obnoxious to them. We do not learn from the New Testament that our Lord & His Apostles in their preaching always made such doctrines prominent, or that they refused to conduct religious services in the Jewish Synagogues, & other places "where prayer was wont to be made"; & we did not therefore know that any other "directly accredited messenger of God" would feel it necessary to decline such a service.

Again, we have known many men of unquestionable position & influence in the Church of England, eminent for scholarship & piety, who have found no difficulty in occupying the pulpits of ministers of Christ of other denominations, &. (ignoring for the time their different church connections,) preaching the gospel of Salvation to the great edification of the people. These men though holding different opinions on some minor points of doctrine, are ready to extend to us "the right hand of fellowship", as "fellow-heirs, and of the same body": while preferring their own ecclesiastical polity, they recognize the full right of others to decide – as they themselves have done – in which branch of the church of Christ the doctrine & worship seem most in accord with the teaching of Scripture, & to connect themselves with that Branch.

With these examples before us, & the open Bible in our hands, we can but feel that the restrictions to which you refer are self-imposed, & not required by the Master. And that in truth there was a third course open to you in regard to our invitation, consistent with a supreme regard for the Master's will. It was with the hope that it might appear thus to you that we sent ~~the~~ our invitation.

Reciprocating most fully your expressions of kindly feeling,

I remain, My dear Sir
with great respect Most truly yours
L. Bissell

Pánchgani,
21st May 1880

Ahmednagar, India
10th June 1880

My dear Dr. Clark.

I send you in a round parcel today a photo of the Girls' School house at this place as it now appears — The central part of the building was erected for what was called the "Boys' Seminary" over 40 years ago. When our system of English & heathen schools was given up some thirty years ago, this house was used for the "Catechists School". While it was in my charge about 18 years ago, I ha the south room (the one to the right in the photo) added as another class room. Twelve years ago the Girls school was brought into the house, & has occupied it since. I forgot to mention in my letter two weeks ago, that 1881 is the "jubilee year" of the occupation of Ahmednagar by our mission; & therefore a new School house would be especially appropriate at the opening of a new half century of work in this field — As I think over the plans for such a house as we need, I doubt if the sum asked (Rs 6000.) will provide it. But the plans will be approved by the mission, or a Committee appointed by the mission, before the building is commenced. A plain, substantial house, commodious & helpful for the work to be done, is all that will be sought.

Today I received your circular respecting "Special appeals to Churches & individuals at home" - The rule is a good one, & the reasons urged are conclusive - I am not an old offender in this line, & so do not think much of this rebuke is meant for me. I take refuge under Bro. Munger's reply when some one suggested that he was doing something hardly legal - "I don't care, the law is not made for a righteous man" - But once since our return in '77 I have written to a man asking help - It was for the poor Christians at Khandále, where a church was organized last year - There had been a good number of baptisms some months before, but the Mahars of the place, both Christians & non-Christians, were in a starving condition. To help them I advanced Rs 150, & set them to work building what has since been used as a school house & a chapel. It helped them over the crisis, & kept them alive till a harvest was near. The mission would not have given the money for that purpose, for it is against their rule (& the rule is all right,) to use mission funds for famine relief. The Prudential Committee would not have granted it, for neither do they make grants from their treasury for famine relief, & besides, those were days of retrenchment. I could not afford to spend so large a sum in addition to what I had already given to the starving poor – So I bethought myself of a brother in New Hampshire, who when I was going about with Dr. Warren, said to me as I bade him good bye, "if you ever get into a tight place out there let me know" – & I wrote him a letter telling what I had done, & for whom, & asked him if this was not "*the* tight place" to which he referred, he said it was, & sent me $60, which just paid for the house. And I fear I am not very sorry that I did it, though I am writing this as a kind of confession. We often find some little opening or opportunity for which our mission rules do not provide, or ~~which~~.

if we waited for the thing to be done with the approval of the mission on next year's appropriations, we should lose the chief advantage of speedy action. However, we could not get on without rules, & though they may stand in our way in a particular case, they are generally greatly helpful. In my experience where one missionary is disposed to send home an appeal for a special object, ten people at home, Sab. School superintendents, teachers, &c. are ready to urge us to assign them some special girl, boy, a native helper, & let them support him. If it is one who would not otherwise be employed & supported by the mission, they like it all the better - It seems to them that they are doing something definite & certain.

Some six months ago, Shaik Omar, one of the C.V.E. Teachers, issued a circular in regard to Christian Library for Mahomedans at this place. He is himself a convert from that class, & is one of our best & most earnest Christians. But his zeal sometimes runs ahead of his discretion. I have no doubt such a library might be a means of good.

but the first requisite for it is a good Room, & that would require Rs600. or Rs800. I think the best way would be, not to have an exclusively Mussalman library, but a Christian library for all classes, & on one side a Mussalman department — Such a room in charge of one of our good men, would be a grand thing. He could also keep Christian books for sale, both English & vernacular, & the amount of sales would no doubt be considerable - Our books are now so scattered here & there, that outsiders hardly know where to go to buy a Bible or tract - It should be made easily accessible to all - even the Nicodemuses who would come by night. Do you not think such a kind of labor would be fruitful of good?

We are just entering the rainy season, but thus far without rain - We hope & pray for abundant rains, & speedily -

In Chn love

Most truly yours

L Bissell

June 10 1880

Ahmednagar
5th Aug. 1880

Rev. Dr. Clark. Sec.

My dear Sir.

Enclosed I send you a copy of some correspondence which has passed between Mr. Williams & myself respecting the paragraph in "Mission Life", to which you called my attention some months ago. Soon after receiving your letter I sent a note of inquiry to Mr. Williams, to which after the lapse of a month or so, he sent a reply - Extracts from this are given in the enclosed letter. I then showed by extracts from a letter written by Mr. Bruce that his (Mr. W's) statement of the Rahuri matter was wholly contrary to the facts of the case. His reply to this is given on page 10th of the enclosed. You will see how uncandid, & unsatisfactory it is. There was little hope of any correction of the statement by one who can deliberately set aside the account written soon after the incident occurred, by the missionary on the ground, & go to the "Mahar wādā" for information. In his last letter you will see that he gives this as the place where he obtained his information. He says he shall "state that while the native Christians have the impression that Mr. Bruce failed, &c" – This is another untruthful statement, for it is not "the native Christians" who think so, (for this would imply that the body of native Christians were of this mind,) but certain men whom Mr. Williams has found in the Mahar wādā.

I think now it will be as well to wait & see what statement he makes in his forth-coming report. After that we can publish what we think best. I do not suppose the Editor of Mission Life, if he is at all like his correspondents, would accept & publish any statement from us correcting the slanderous paragraph – Meanwhile it is a satisfaction that our work goes on just as if nothing had been said against us. The Māng boys

& girls are attending our schools & being educated just the same as if no one had said they were excluded. While Matt. 5: 11.12 holds good we need not greatly be troubled about being slandered.

You can make any public use of these letters, or the facts contained in them which you see fit, if you think there is need of any counter statement to neutralize the mischief which might be caused by the paragraph in "Mission Life."

Most fraternally yours
L. Bissell

Ahmednugger, Aug. 5, 1880

Rec'd Sept 6

Ahmednagar
8th Sept. 1880.

My dear Mr. Hazen.

Your note of July 20th asking for missing Nos. of the report of our mission. came duly to hand — I have found the Nos. for 1876 & 1877. & some of those prior to 1859. But there does not seem to be a complete set of reports of the Mission in pamphlet form before 1855 - The report for that year begins thus - "For several years this mission has published no report of its operations in this country". I find a few reports previous to that time which say, "Reprinted from the "Oriental Christian Spectator". This latter publication was printed at our mission press in Bombay, & it was customary to have the report of the mission inserted in it - & as extra copies of that no. of the O. C. S. could easily be obtained for circulation, I think it was not often (or always at least) printed in pamphlet form - Are there not files of the O. C. S. at the Mission Rooms - if so

I think you will find the reports of the mission in its early years in the Nos. of that periodical.

I am just collecting a few sets of our reports since 1855, to have them bound for use at the different stations of the mission. There will not then be so much danger of some Nos. being missing at a future day—

I send the parcel of reports to Mr. Ward by this mail, & trust you will receive them all right—

With paternal regard

Very truly yours

L Bissell

Ahmednuggur, Septr. 8, 1880
Rec'd Octr. 18

The girls' Boarding School at Ahmednuggur

This school commences the year '72 with 66 pupils — These are in two departments, the higher of which includes 26 of the more advanced girls — It is called a boarding school but the building has no accommodations for boarding pupils, hence those whose parents reside in Nuggur live at home, those who come in from the villages are provided with boarding places in Christian families living near — 33 of the girls receive an amount ranging from 75 cts to a dollar and a quarter a month for their support — Care is taken that this shall be bestowed upon the needy as well as promising among the pupils — The primary department is taught entirely by two girls who have been trained in the school — There are two also who act as monitors and teach in the higher department — These four are members of the church, and give great satisfaction by their exemplary conduct — Their appearance is very modest and womanly, and they seem to take great interest in the progress of those under their charge —

The Mission Pundit also teaches in the school two hours daily - Three hours of each week are devoted to sewing - All the clothing furnished for the school is made by the pupils, and there is always one class of 10 or 12 girls who are learning ~~who are learning~~ to make garments worn by men & boys - The more advanced girls are taught to ~~make~~ crochet caps, and a few kinds of edging - The wife of the missionary in charge spends about 3 hours daily in the school - She has the Bible lessons, and the other classes are all under her supervision and in turn recite to her - The members of the first class in the higher department practise in teaching in her presence on classes from the primary - They are thus trained to teach - Attention is given to singing both Eng. and native tunes - At nine o'clock A. M. daily, both departments come together for devotional exercises, and spend about half an hour -

Every Tuesday afternoon after the regular exercises are over, the school assembles in the form of a prayer meeting - A few from the primary attend this - On Friday afternoon, the remainder meet in the school room with the boys from the primary station school, where half an hour or more is spent in singing, repeating texts, listening to some scripture or other narrative, & prayer — This is called the "children's meeting" Usually 60 or more little ones are in attendance, and it is a very pleasant & interesting occasion —

During the last four years, 26 girls have been received into the church from this school — With two or three exceptions, these have all walked consistently with their profession — It is the special aim of the school to prepare the girls to be useful women, either as wives & mothers, or teachers & Bible women — They are in no wise raised above their social position here, save as education always elevates, and they do not object to marrying a young man who is to take them to some obscure village to labor for Christ. Many such are now in distant fields, and have proved real help-meets to their husbands in their work — Intelligent Christian women who are interested in the work of elevating their degraded & benighted sisters are wanted, and if our school shall by God's blessing supply this growing need in some small measure, shall we not feel amply repaid for the pains and expense which have been required in its accomplishment—

M. E. Bissell

Ahmednuggur
Feb. 9th 1842

Rec'd March 16.

Girl's Boarding School.

V

Not to be printed – but
sent in manuscript to
those who subscribed.

Ahmednuggur Feb. 9. '72

My dear Dr. Clark

In compliance with your wishes I send the accompanying statement regarding my school, trusting it contains the desired information — we shall soon hope to see Miss Ashley in charge of it, making it her special work, and shall then expect it to prosper more than ever —

Many thanks to yourself and Mrs. Clark for your kindness to Louisa, our daughter —

With kindest regards to you both from Mr. Bissell and myself

Very sincerely yrs.

M. E. Bissell —

Rec'd March 16.

✓

Nuggur Dec. 28th 1872

Rev. Dr. Clark

My dear Sir

I send the accompanying report of my school for the last half of the year. As Miss Ashley does not yet feel willing to take the charge of it, wishing to give more attention to Marāthi. I shall continue to care for it another year.

Many thanks to Mrs. Clark and yourself for your kindness to our daughter Louisa—

With very kind regards

Believe me

sincerely yrs.

M. E. Bissell

Mrs. M. E. Bissell
Ahmednuggur, Dec. 28, 1872
Rec'd Feb. 5, 1873.

Mrs. M. E. Bissell
Amherst. Aug. 11. 1877.
Recd Aug. 14.

Amherst Aug 11th

My dear Dr. Clark

My husband has already written you quite fully in reply to your letter regarding our plans for returning to India, and perhaps it does not need to be supplemented in any way— I was hoping to see you when in Boston a few weeks since, and tell you of our wish to take the boys back with us, and the reasons for it— If we had near friends into whose care we could commit them, we might perhaps have thought of leaving them, but we have not. They have both peculiarities of temperament & disposition which would not be easily understood by strangers, not specially interested

years longer. —

We have all our children in our home here just now— It is of course a great pleasure to us all and we praise the Lord for His goodness in all past times as well as the present.

Kindly excuse my lengthy note and believe me with kindest regards to yourself & Mrs. Clark

Very sincerely yours
M. E. Bissell —

Mrs. M. E. Bissell

in them, and the result of leaving them thus, I should fear, might be permanently injurious — Their education need not suffer in India — I have always found time to teach my children and on coming to this country they have compared favorably with those of their age in scholarship — We regard the climate of Anuggur & vicinity as quite healthy. We have had very little sickness in our family, & I should hope we might keep them four years or so, without disadvantage to them. Friends with whom we have communicated on the subject, both in New England & elsewhere, have without an exception favored this plan. One missionary mother, who had tried returning to her field without a child, advised us to do the same, on the plea that I would be much freer for work, and the children would be better off in Am. But I have never felt the children a hindrance to my work, rather an inspiration, & am by no means convinced the children would do better for a time, here. — But, if we were to be stationed away from Nuggur, say in Sholapur, or Bombay, it would be a question whether we ought to take boys of the age of ours into those unfavorable climates — This is why I should like, were it possible to know where we shall probably be located. From Mr. Harding's letter received today, it would seem that we are likely to be in Nuggur — I trust therefore we may safely keep Harry & Dwight with us a few